

THE ORGANISM OF THE MIND

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AN INTRODUCTION TO
ANALYTICAL PSYCHOTHERAPY

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WITH 37 ILLUSTRATIONS

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PREFACE

THE lectures here elaborated and incorporated into a book were not designed to give a complete account of psychotherapeutic methods. There is no dearth of excellent treatises of that sort. My aim has, rather, been, by confining myself to a few chosen and characteristic fields, to show what psychotherapy is, why and how it is practised, and to give pointers along the roads of psychotherapeutic thought.

The book consists of two parts. The first part deals with organ neuroses, the second with psychotherapeutic methods.

We speak of organ neuroses when the psychogenic disturbances from which a patient suffers manifest themselves chiefly as impairments of bodily functions. Clinical and experimental work in these domains has shown the powerful influence mental processes have upon bodily happenings—and conversely. Furthermore, Part One demonstrates comprehensively that the bodily and mental worlds are not two distinct spheres of being (a false assumption which has given rise to such fundamentally erroneous theories as that of psychophysical parallelism, that of reciprocal action, etc.), for it behoves us to regard "mind" and "body" as merely two phenomenal forms of one and the same "life". In accordance with this outlook, the six chapters in Part One develop in a new way the conception that there exists a series of psychophysical

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"cycles" or "spheres" in which life variously and progressively discloses itself as it moves on from primitive to increasingly differentiated phases and forms.

In describing the chief psychotherapeutic methods, I have not been mainly concerned with details. The object of my book is to present the fundamentals of the being, the becoming, and the transformations of mental life. If, in pursuit of this aim, I have often been led to overstep the boundaries of special therapeutics, I have only followed the developmental trend of analytical psychology, which is beginning to evolve into a general doctrine of life.

I hope, moreover, that the illustrations, which are reproductions of drawings made by analysands and which disclose the workings of the unconscious, will acquaint the reader with the atmosphere in which analytical psychology, now that it has thrown off its swaddling-clothes, lives and breathes to-day.

Brevity notwithstanding, and although I have done my utmost to avoid over-simplification, I trust I have succeeded in keeping upon the rails. Over-simplification is a very general fault of analytical methods. To me, it has seemed more important to avoid blinking three of the most important traits of our mental life; namely its incessant mutability, its uniqueness as from person to person, and its fundamentally unreasonable nature.

To speak of these matters in plain prose, and abstractly or conceptually rather than metaphorically, is by no means easy. We often have good ground for envying the ancients—the pre-Socratic philosophers, for instance—whose privilege it still was to express in the wisdom of saga and of song that side of life which lends itself with so much

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difficulty to logic and classification. When they used rhythm, melody, assonance, and rhyme, this signified, not that tidings of the powers and of man were "still" or "only" half-poetic; it meant that to the men and women of those days the expression of thought in purely logical categories would have seemed inadequate, for they regarded the unrational mysteries and forces of the universe and mankind as essential parts of the activities of both. What they were concerned with was, not or not alone to produce an exclusively logical conviction in the minds of their hearers, but also to project themselves and their insight, by quite other means, into the whole personality of those to whom they addressed themselves. This synthesis of artistic intuition and philosophical cognition is something we shall do well to strive at in times to come, instead of considering it to be an outworn imperfection. It is something which Carus had; which Novalis had an inkling of and endeavoured to promote; and which is to-day being revived in the writings of Dacqué, Klages, Frobenius, and others.

For us, doubtless, the thrill of a mystical or quasi-magical contemplation of the universe, the acceptance of mythology, reverence for religious symbolism, can no longer suffice. We of the new time need an intellectualist understanding in addition to faith and love. But inasmuch as, during recent decades, intellectualism or rationalism has endeavoured to divorce itself wholly from intuition and imaginative insight, and thus to make itself perfectly independent, has "tried to destroy living nature in order to replace it by the artifices of thought"¹—hyper-rationalist

¹ Cf. Novalis' *Fragmente* 52-61 (Kamnitzer's edition of the *Fragmente*, Dresden, 1929).

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thinkers have inclined towards the fallacy that life and mind can be fully apprehended in terms of laws and formulas that are appropriate to inorganic phenomena. Above all we must avoid a facile and misleading dependence on schemata and classifications. I have thought it advisable to insist upon this at the outset, as a matter of principle ; but I shall emphasise it again and again in the sequel, for the fundamental difficulty of psychotherapy is the manifoldness in conjunction with the uniqueness of all mental life—its difficulty, and likewise its charm to those who have a gift for such work.

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PART ONE
ORGAN NEUROSES AND VITAL
CYCLES
TREATMENT BY SUGGESTION AND
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CHAPTER ONE
THE VEGETATIVE VITAL CYCLE OF
NUTRITION, I

WHEN, a good while ago now, I became assistant physician at a hospital, there grew plainer and plainer to me by degrees a fact of which every experienced clinician, and every general practitioner, becomes aware as the years pass, namely that a number of the data of clinical observations, numerous physiological and pathological happenings, remain incomprehensible—are still incomprehensible, and perhaps more incomprehensible than ever, when one has tried to elucidate them with the aid of the most approved and most “precise” methods of clinical research. The cheerful optimism of the first years of our student life, when we were taught, and believed, that through the progressive refinement of our theories and our methods, scientific medicine, that is to say medicine based upon chemistry and physics, would explain everything, had to yield place to the recognition that both in the healthy and in the diseased body processes go on whose peculiarities appear to be subject to other laws than those of natural science, and to need for their elucidation other methods of study than those which derive from physical and the chemical laboratories.

I was especially struck by this when observing the processes in the stomach and the intestines. You all know what a “test-breakfast” is ; a carefully planned, weighed,

and measured meal, a "constant" supplied to a fasting stomach for the investigation of the secretory capacities of the organ. But why was it that, in the same individual, supplied with the same test-breakfast, the amount and quality of the secretion varied so much from day to day? Why (as the X-rays showed) did the stomach empty itself speedily on one occasion and slowly on another; why was the same intestine sluggish one day and in a hurry on another? A bismuth and X-ray examination would show at one time the classical picture of enteroptosis, while next time we should find the position of the organs to be normal. Consider, moreover, cases of aerophagy, of vomiting, and other functional disturbances. No doubt many cases of gastro-intestinal disorders were clinically comprehensible in the old sense of the term; but not all of them, unless you were ready to stretch your patient on the bed of Procrustes. My feeling was, however, that more might be understood; and that, above all in the patient's interest, more ought to be understood.

Thereupon I did something which, in my opinion, is always useful when we are confronted by a phenomenon we cannot understand. Let me, to explain the matter briefly, use a colloquial image. Instead of "fixing" the phenomenon clearly and energetically, I "blink" at it. What does that mean? In the course of any form of scientific training and development—with the consequent adoption of particular outlooks, and the acceptance of special discoveries, theories, and practices—certain facts become more and more plainly visible, occupying, so to say, the limelight. It is upon them that the investigator's or the practitioner's gaze becomes concentrated. The more vigorously a scientific trend develops, the clearer become

these particular things—and the more do certain other things tend to recede into the shadows. Now, if you want to see something that lies in the shadows (as you know from country walks at night, from descending into a cellar, etc.), you must not fixate too closely, but must look with your eyes half closed. Thereupon those things which were too clear and obvious, and therefore monopolised attention, become less conspicuous ; and others that lie within the periphery of the field of vision, that are part of the environing chiaroscuro, claim our attention. That is what I mean when I say that I blink at the phenomenon. Another way of expressing the same idea is to say that I remain comparatively passive, and let the phenomena get to work upon me on their own initiative. I am guided by an ancient Indian saying which runs as follows : “ If one should tell you he has sought and found, do not believe him ; but you may believe him who tells you he has found without seeking.” To our western ears that sounds paradoxical, and it is uncongenial to western-trained mind. Let me assure you, however, that in the psychological regions with which we shall be concerned in these lectures we shall often find occasion to emphasise the fact that less is found by searching than by remaining passive and allowing things to work upon us—by “ blinking ” at them.

Permit me to elaborate the theme a little, partly because (I repeat) this passive attitude plays so important a part in psychotherapeutic work ; and partly because our ordinary clinical training has accustomed us to adopt the very opposite method. A psychological event has much more uniqueness than a somatic one. When we see a patient suffering from pneumonia or a man who has broken

his collar-bone or his leg, we can call to mind many similar cases, and shall not be likely to make a mistake if we decide to treat this new patient as we treated the old ones. In bodily respects, we are all very similarly organised. As far, then, as the body is concerned, when certain data present themselves, we have excellent grounds for forming a diagnosis and for acting upon it. Much more complicated, however, are the relationships of the mental life. Here the great differences between human beings, their heritage, their history, their temperament, have to be allowed for. True, I have met, not merely therapists, but even psychotherapists, who have proudly informed me (sometimes with a certain air of boredom), that as soon as they have conversed with their patient for five minutes they know all about him. "One case is exactly like another!" One case exactly like another? Yes, of course, as soon as it is fitted into Schema F, into the pigeon-hole of any school to which our sciolist has sworn allegiance. The systematisers are always ready to press into the framework of their classification anything that turns up in an infinitely multifarious life. Let me frankly admit that I have never been able to indulge in the aforesaid pride (with the associated touch of boredom). Certainly, in due course, when one has reviewed all the dramatic experiences of a life with its variegated and crowded scenes, when one has looked at it again and again from every attainable standpoint each of which gives a different view, we can rubricate it and say: "That is hysterical mechanism; those are inferiority anxieties; that is an infantile regression; this is disturbance A and this is disturbance B." But if I am premature with my classification, if I apply it too soon and too readily, then I am deluding myself

into thinking that I know when I don't. For the comprehension and treatment (management) of a human being, it does not suffice that I should be able to make what I call a diagnosis, for it is essential that I should become conversant with the whole setting: and, more than this, that the patient should feel me to be conversant; that he should be convinced as to my understanding of his extant and ultra-individual mental situation. We have to notice fine shades, and we must have preserved the faculty of wonder. I found that the key furnished by matters already known to me, did not suffice to open the chamber of my patient's inner man, to reveal his mysteries. Since the realm and the possibilities of mental happenings are world-wide, are far more comprehensive than the previous experiences of any individual, however copious these experiences may have been, the investigator in this untrodden field will often have to notice and to elucidate matters previously unknown to him, to deal with things which never before have entered his consciousness. One who, in this domain, allows his vision to be hampered by doctrinaire anticipations, by systematised classifications, will, no doubt, always find his expectations subjectively confirmed; but it is a very different question whether these "confirmations" will be really accordant with the objective facts. That is why, in our psychotherapeutic work, we so often have to "blink at" matters, to avoid being blinded by the preconceived ideas which are so clearly established in the consciousness of the doctor (and of the patient!), to avoid being thereby diverted from happenings which are often far more important, but lurk in the background and in the shadows.

This, or something of this kind, is what I mean when

I speak of waiting upon events, of a passive attitude, of avoiding too eager a search. I must await the impressions that "crop up" or "rise to the surface" in me; and I must learn to await them patiently, without spurious activity or a futile craving for speedily and easily acquired knowledge.

It is time for me to return from this excursion among matters which will be discussed more fully at a later stage, and to resume my main argument. I was talking about certain fluctuations in the activity of the organs, certain fluctuations which are not fully accounted for by the results of exact clinical research; and I took as my special instance the activities of the stomach and the intestines. While I was wrestling with the problem thus brought to my notice, I became acquainted with the writings of Pavloff. You must all be familiar with his distinguished name, and will know that any tribute from me would be superfluous. You will remember how, experimenting on dogs, he showed that the salivary and gastric secretions are greatly influenced by psychical processes. Many physiologists and pathologists doubted, however, whether Pavloff's results could be applied to human beings. A famous man of learning declared (and his remarks were hailed with a chorus of approval) that it was very well to suppose that such things happened in the lower creations, but that in *homo sapiens*, a being whose moral life was so highly developed, the mental was not likely to be thus interconnected with the animal. Perhaps this author had forgotten the saying of the poet that hunger and love hold the world together. (What do poets know about reality, anyhow?)

Besides, Pavloff's method of producing in his dogs, by

operation, a sort of cæcal gastric pouch which could be investigated from without while gastric digestion was proceeding as usual within, was not applicable to human beings. It occurred to me therefore to ask myself whether hypnosis could be utilised to disclose if or to what extent mental processes (feelings, ideas, etc.) can influence the activities of our organs. I therefore hypnotised a patient who had nothing wrong with his digestion, introduced a thin œsophageal tube into his stomach, evacuated the contents of the organ, waited for a quarter of an hour, and then (while he was still in the trance, and having noted that during the fifteen minutes the stomach had secreted no gastric juice) suggested to him that he was eating a large and tasty meal. You can imagine how surprised and delighted I was when, within a few minutes, typical gastric juice began to flow out of the œsophageal tube, and continued to flow abundantly for more than an hour. I will not bother you with the details of my experimental technique, or with an account of the long series of experiments that followed. It will be enough for me to give you a brief summary of my results, which have been confirmed and amplified by other investigators—more especially by Hansen in Heidelberg and by Wittkower in Berlin. My investigation had disclosed a main factor of the irregular working of the gastro-intestinal tract, a factor not explicable in chemico-physical terms.

It had been shown, then, that a vivid imaginative picture of the ingestion of food leads to a vigorous secretion of gastric juice. Moreover, we found that the course of the secretion was different according as the taking of soup or milk or bread was suggested; also that, apart from the rate and the abundance of secretion, its acidity and

its capacity for digesting albumin varied specifically in accordance with the nature of the suggested food. Disturbing affects, imposed upon the subject by suggestion while the gastric juice was being secreted, had an unfavourable effect upon secretion, sometimes arresting it, and sometimes making it unduly acid (Wittkower).

One of my pupils has made similar experiments upon the secretion of bile.

When, using X-rays, we went on to study the movements of the stomach and the intestines, we were able to show that the shape, the muscular work, and the position of these organs are strongly influenced by mental causation. Women suffering from digestive troubles were hypnotised. When the patient's clinical history disclosed the possibility of emotional causes for her illness, we examined the digestive tract by the X-rays to begin with, either without trying to influence the disorder or else having suggestively intensified it; but the second time we used the X-rays, we suggested alleviation. As a rule we found the lower margin of the stomach more depressed in the former instances than in the latter; and also when the gastro-intestinal trouble had been intensified by unfavourable emotional suggestions, peristalsis was usually seen on the screen to be exceptionally sluggish. Especially remarkable was the subsequent course of intestinal digestion. For instance, in one such case, when the subject had eaten a test-meal without appetite, this test-meal had to be removed by gastric lavage twenty-two hours after being taken; whereas when the same meal had been eaten with appetite, the stomach had in half the time evacuated it in the natural way without any assistance.

Our experiments confirmed what Cohn had written in

1912: "It is of primary importance to the neurotic whether he eats with tone or without tone. For a neurotic, to eat in solitude means to eat without tone; but to eat in pleasant company means to eat with vigorous tone, with a well-contracted and actively moving stomach. In such circumstances, gastropnoxis will be much less marked. Although the patient eats a good deal more, his stomach will not become distended and uncomfortable."¹

It is not my purpose here to give you a detailed account of the psychogenic neuroses of the gastro-intestinal tract. I shall have fulfilled my aim if I succeed, by giving you a few choice examples of experimental and clinical work, in inciting you, when you have to do with functional disturbances of the organs, to look for psycho-functional causes as well as for bodily ones. You will find details in the treatises of specialists.² But even in cases where organic changes have already occurred, you must be careful to avoid overlooking the addition of psychical factors in the causation of symptoms, for otherwise you will fail to do your patient as much good as you might. Such aggravation of the symptoms of organic disease depends upon dynamic-functional disturbances.

Here certain questions cannot fail to arise in your minds. Admitted, you will say, that, both physiologically and pathologically, mental influences may and often do affect the working of the organs, how is such an influence conceivable? You will go on to ask why it is that one

¹ P. Cohn, *Gemütsregungen als Krankheitsursachen*, second edition, Berlin, 1912.

² Alkan, *Anatomische Organkrankheiten aus seelischer Ursache*, Stuttgart, 1930; Heyer, *Psychogene Funktionsstörungen des Verdauungstrakts*, in *Psychogenese etc. körperlicher Symptome*, Vienna, 1925.

person upon whom mental (emotional) stresses act unfavourably becomes affected by disturbances of the heart and the circulation ; a second, by disturbances of the stomach or intestines ; a third, by disturbances of the genital apparatus ; and a fourth in yet another way. I must give some further explanations about these matters.

There are multifarious possibilities. It may be, to consider the instances I have just mentioned, that in the first patient the heart and circulatory system generally, in the second the digestive system, constitutes the patient's "weak spot". Adler and his followers early and rightly emphasised this matter, by drawing attention to the "inferiority" of particular organs and physiological systems. Inadequate powers of resistance in an organ or in a physiological system may be inherited. But wherever there is diminished resistance, we have a liability to undue response to stimuli. Thus a man or woman who has such a weak spot, whether congenital or acquired in early childhood, tends to react, as we say, "with his stomach", "with his heart", and so on. He reacts to everything in his "organ dialect" (Adler). Only in passing shall I refer here to one of the main doctrines of individual psychology, that such inherited or early acquired organ inferiorities may not only account for the onset of localised organic troubles, but may induce disturbances in the whole development of an individual. If, during childhood and adolescence, a weak stomach or a weak heart has prevented any one from living as an equal among equals with other children and other adolescents, from competing with them on equal terms in play, in love, and in manifestations of strength and endurance, the development of his self-esteem is likely to be much impaired, and his sense of being in

tune with his fellows to be gravely diminished. Thus one of the main portals into what we call "neurosis" has been opened to him.

In like manner, certain traumata that arise in early childhood may have enduring effects even though they are of a purely mental character. Let me give you an example. A woman patient in the hospital suffered from attacks of vomiting brought on by trifling excitement and when easily digested food had been taken. A most insignificant stimulus, such as the sight of a fly crawling up the wall, would induce an attack. She was extremely emaciated, having suffered in this way, now more severely and now less, for fifteen years. By ordinary clinical methods, no morbid condition could be detected. We hypnotised her, and under hypnotism secured "abreaction". (More will be said about this method later. To explain the matter cursorily here, let me say that the patient is plunged into a sort of dreamy state, in which his upper consciousness, his understanding, his will, etc., pass into abeyance, and in which he allows to crop up from within whatever chooses thus to rise to the surface—no matter whether what thus emerges be congenial to his waking consciousness and being or not.)

Under hypnosis, then, a long series of forgotten or half-forgotten memories was revealed. To describe them all would be irrelevant. The main point is that at the outset of the series a trauma had been sustained. When the girl was twelve years of age, a lad had made a sexual onslaught upon her. By raising a clamour and by seeking safety in flight, she had managed to avoid being physically raped; no serious damage had been done to her body: but the psychical consequences had been disastrous.

Since she lived in a Catholic country, where the taboo upon any mention of sexual matters was peculiarly strict, it was out of the question for her to reveal her unfortunate experience to her father or to her school-teacher. (I know of another instance in which a girl after such a sexual assault, about which she told her elders, was promptly sent to a convent !) She swallowed it all down, held her tongue, and—this is the decisive feature—in the end succeeded in hiding from herself that it had ever happened. She “forgot”. To use Freud’s terminology, she repressed the incident into her unconscious. We poor human creatures have remarkable powers of deception, being able to deceive, not only others, but ourselves as well and even better. At eight-and-twenty, in the waking state, this young woman had no memory of what had happened to her.

Even to-day you will still find persons who call themselves or are called psychologists and nevertheless declare such a woman to be nothing but a liar. If, they say, you press your questions, if you roughly insist upon the truth, or if you give her a kindly pat on the shoulder, then your neurotic will “remember” what she has never really “forgotten”. No need for all this hocus-pocus of hypnosis or psychoanalysis. For my part I do not think that we psychotheraputists would give ourselves the trouble we do, or that our patients would devote so much time and money to being treated hypnotically or psychoanalytically, if matters were so simple as this ! There are things that lie very deep within us ; so deep, that our whole being is up in arms against their recognition, against their rising into consciousness. Our whole being, such as it has become through moral training, ethical exhortation, and religion, through the pressure of habit and conventional

opinion, rebels so effectively that we cannot recall the lost memory. We do not dare to recall it, and we do not know in the conscious what we know in the unconscious.

Why should there be so much logic-chopping? Certainly this girl's memory persisted, but it persisted "below the level" of consciousness. She was no longer capable of bringing it into the conscious. It remained in the unconscious like a foreign body in her mind, undigested, cut off, isolated, a perennial source of disturbance; demanding expression, like all that lives within us, but denied expression, since the personality as a whole rejected it. Thus she had never been able to come to terms with her unhappy experience. The disgustingness, the unbounded repulsiveness, of her childhood's experience, continued to do its evil work. Remember that, just after the trauma had been sustained, she reached the age of puberty; and remember, also, that normal sexual processes must have been taking place in her environment, as happens to us all. After the shock she had sustained, however, she found it impossible to adjust herself in normal fashion to these sexual waves, to these sexual worlds, reacting to them (and this is typical) in a manner which became systematised in her, by vomiting—to a degree which gradually assumed ridiculous proportions. In the end the most trifling emotion, the most insignificant excitement, made her vomit, even though by now the exciting cause had no connexion with the sexual sphere. Anything could make her vomit: joy, anxiety, a Christmas festival, a passing automobile, any affect whatever could discharge itself through her susceptible stomach.

She suffered from an infantile trauma, such as Freud and his disciples used to regard (they no longer do so)

as the primary cause of every neurosis. It is true that such primary traumata occur, unique disturbances in the individual's mental development; but they are the exception and not the rule. Let me underline this for you, since the "infantile trauma" continues to bulk in many doctors' ideas of etiology. The notion manifestly conforms to the causal thinking of doctors trained in the methods of natural science. Since, however, in the physiological and clinical domain, we have already had to abandon the idea that a bacillus or other microbe "causes" without qualification an infectious disease (it does not "cause" the disease, but renders its occurrence possible in a predisposed organism!)—all the more must we recognise that in the psychological domain no event can be a cause *per se*, but only through its reaction upon the mental life of a human being predisposed to react in a particular way. "Not the mouse is the thief, but the mouse-hole," says an old proverb!

To return to our patient, when, in the way previously mentioned, we had enabled her to abreact to the trauma which had become a complex; when we had been able to make her inward personality accommodate itself to the facts of the sexual life—a cure speedily ensued. I saw her again a year later. In the interim she had been one of the guests at a Lower Bavarian wedding, which, as those who have witnessed one will know, must have been an extremely severe test of the steadiness of her stomach. She had endured the ordeal without ill effects.

I have given you one example of the way in which the activities of an organ-system can become disordered. Now for another.

A man who was a hotel-manager by profession was

at the front during the war, and was sent to hospital for gastro-intestinal disturbance. While in hospital, he fell in love with a girl. She did not reciprocate his affection, and he grew melancholy from the pangs of unrequited love. Since then he had suffered periodically from gastralgia and disturbances of digestion, which from time to time unfitted him from carrying on his usual occupation. When I asked him to describe the nature of the pains in his stomach, he spoke of them as "yearning". A severe relapse had occurred when he was working as manager of a large hotel, sleeping badly, and without sufficient time for his meals; and when he simultaneously suffered from a second erotic disillusionment, inasmuch as, when he married, his wife infected him with venereal disease. The most recent relapse had occurred after the death of his father, to whom he had been devoted.

Very characteristic in this patient was the way in which the original association of gastro-intestinal catarrh with disappointed love had produced a fixed tendency to combine the gastro-intestinal disturbance with every new mental shock. For years he had been treated by specialists for gastric ulcer, although there was no evidence that such an ulcer existed. He was quickly cured by psychotherapy.

In this instance, likewise, the coincidence of a bodily illness with a mental trauma had led to a coupling of mental and bodily happenings. There had arisen in both the girl and the man what Pavloff calls a "conditioned reflex". Hansen has drawn attention to the importance of conditioned reflexes in giving rise to neuroses.

Let me ask you to note carefully what phrases your patients use in describing their ailments. In this instance, the hotel-manager's talk of a "yearning" pain in his

stomach gave us a pointer towards the underlying mental connexion.

There are various other ways in which a gastric neurosis, which is one of the forms of organ neuroses, can originate. For instance, if one receives a blow upon the stomach—or upon the “pit of the stomach”, upon the epigastric fossa, the region of the solar plexus, where laymen fancy their stomach to be situated—a gastric neurosis will not infrequently arise, the patient believing his stomach seriously disordered by the injury.

There is one gastric neurosis which deserves special mention for it is a common one, and is not infrequently overlooked. I refer to aerophagy, the habitual swallowing of air. An Italian authority made an instructive series of experiments in this field, suggesting to various persons he had hypnotised that they were petty officials, subject to habitual reprimands from a cantankerous superior whom they could not “answer back”. That is the typical situation of those who have to “swallow affronts”, the situation which R. Schindler found to be that of many patients affected with aerophagy. The Italian author's subjects swallowed considerable quantities of air, as was disclosed upon the X-ray screen. The impotent subordinate who has to “swallow affronts”, to “put up with mortifications” (the French say “avalier des couleuvres”), is inclined, in the physical sphere, to swallow air. The same with persons who in other respects lack freedom of expression; with timid and retiring individuals; with those who are continually being checked and subdued. Now this air-swallowing is a very unwholesome practice. The stomach becomes distended with gas, and presses from beneath on the left half of the diaphragm; the heart is

displaced; difficulties arise in the breathing, there are painful sensations in the left side of the chest, and the blood circulation is hindered. Off goes the patient to a doctor, who finds that "the heart is displaced to the left"—though really it is only pushed up and out by the distended stomach. He wrinkles his brows, and diagnoses "dilatation of the heart". Thereupon an "iatrogenic" neurosis, a neurosis caused by the physician, becomes established. But apart from these remoter disturbances, the accumulation of gas in the stomach that results from aerophagy may give rise to various disorders in the organ itself.

I recall the case of an industrial magnate who, having suffered from "stomach trouble" for several years, had been advised by two leading authorities to retire from his occupation. He had lost all energy and all joy in life, finding the diet of lean ham to which he had been reduced insufficient to sustain his working powers. He was extremely reserved, one who avoided outbursts, swallowing everything down, partly because he was afraid of giving way to a violent temper. Then came this professional advice to retire when, as far as years went, he was still in his prime. I can cut a long story short, for the cure was a short one. The patient was an intelligent man who easily learned to "let himself go" a little more, and learned to abstain from swallowing air—a practice which had become chronic with him. He was all right within a few weeks, and, although it is several years since he consulted me, he is still actively at work.

Altogether apart from the requisite mental transformation, it is often far from easy to cure aerophagy. In severe cases a good method is to instruct your patient never to

swallow what he has put into his mouth during inspiration, but only during expiration. The observation of this rule is rather tedious, but such is often the only way of making an end of the practice of swallowing air with the food. It also makes eating rather slow, and this may be advantageous.

CHAPTER TWO

THE VEGETATIVE VITAL CYCLE OF
NUTRITION, II

IN further consideration of the psychogenic or mentally determined disturbances of the intestinal function, we must dwell for a moment upon the fundamental causes or the origin of organ neuroses.

I shall begin by giving you a clinical instance. A woman in the middle thirties came to me with the complaint that she was from time to time affected by obstinate constipation, lasting for four or five days, and unrelieved by laxatives, of which she had tried many different kinds. The attacks occurred only when, in sexual intercourse with her husband, she failed (as occasionally happened) to secure adequate gratification, when she had failed to achieve the sexual orgasm. If, during intercourse, detumescence had been complete, her bowels worked properly afterwards.

Such cases are by no means rare. Not that I wish to arouse in your minds the impression that in these instances there is nothing amiss but a sexual disturbance of the inner life, or at any rate that sexual maladaptation will always account for functional intestinal disturbances. There are kinds of psychological situations which are of importance to the intestinal activities. Years ago, Fleiner, the Heidelberg physician, owed a considerable part of his therapeutic successes in patients suffering from intestinal disorders to the great attention he paid to the psyche. He declared

once, in writing, that he could determine an individual's character from a study of the skiagram of his or her intestine.

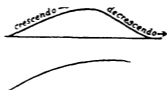
Let us return, however, to the case of which I first spoke, that of the woman subject to attacks of obstinate constipation. How can we explain the symptoms?

The activity of the "autonomically" innervated bodily organs is not subject to voluntary control. We are so constructed physiologically and psychologically that our "ego" cannot carry out its intentions, cannot exert its will, cannot initiate or check secretion and excretion (exceptions will be considered later), in domains which belong to the "id". I am here making use of two concepts which have been admirably elaborated by Groddek. This "id" whose activities control the breathing, the circulation, the digestion, etc., lives a life of its own, independent of the "ego". The "ego" has to understand and acknowledge this; should it fail to do so, it will engage in useless and often injurious attempts to control the "id" by force.

Such a futile attempt to violate the "id" is made, for example, when, in hospital, a young woman suffering from severe constipation is told to go to stool three or four times a day and to "bear down" until she has a motion. Naturally, as I saw in one such case, she did not have a motion. The constipation grew worse and worse for three weeks. But the trouble was relieved within a few days when the young woman (who was a person of good intelligence) was not only treated by nerve-point massage, but was also taught how to relax. To relax not only locally but generally, and not her body alone. Success came as soon as she realised that she had hindered instead of helping the much desired defæcation by paying too close attention to

what was going on in her intestine, by excessive expectation, by tensing her "will".

Not until our ego abandons this tensed condition of expectation and of desire to compel, does it (to speak figuratively) take off the brake; and not until then can the "autonomic" organ-motor get on with its work, not until then can the life of the organ proceed freely on its course. Now, the peristaltic movement of our intestines is one of these autonomic processes. A hypochondriac with ideas of bowel-obstruction inevitably hampers it, directly inhibits it. But in the case we have just been considering, the disturbance is indirect. In the woman with occasional attacks of obstinate constipation, the crescendo of the introductory



stages of the love-act was not followed by a decrecendo, by a relief of tension, by detumescence. The curve of sexual pleasure rose from the base line and had no declining limb. It was cut off abruptly at the moment of highest tension—of a tension which affects not only the reproductive organs, but also the intestines, the diaphragm, the whole muscular system, the nerves, the entire organism. With the result that, in the intestine, the tension passed into spasms, into cramp, became excessive.

You will agree with me that this was so (and will understand the whole matter more clearly) when I tell you that the woman, whom no laxatives or purgatives could help, was promptly cured by a general relief of tension. In her

case, the tension was dispelled by hypnosis. Hypnosis brought relief, relaxation, which affected her whole organism. As soon as she had been hypnotised and awakened from hypnotic sleep, although no special suggestion had been made, she awoke with a strong and urgent desire to go to stool, and promptly evacuated the bowels.

At the outset I warned you against undue generalisation of this case. You must not think that because, in my patient, constipation happened to arise from causes operating through the sexual system, constipation always thus arises. Before the days of Freud, the importance of the sexual was greatly underestimated. Since his teaching has become widely known, the importance of sexual factors has often been overestimated. It is unquestionably great. But frequently the causes of neurotic disturbance are found in some very different field.

Let me recount two cases in exemplification. A woman of about forty years of age, married, and leading a normal sexual life, suffered from constipation for years, until, in the course of being psychoanalysed, she learned to give free rein to that imaginative inward process we term fantasy, which will in due course have to be considered in greater detail. Under stress of various prejudices, she had thought it incumbent upon her to suppress her inclination towards fantasies, which, for the most part, had nothing to do with sex, being chiefly mythological. As soon as she had learned to let her fancy run free, her constipation was relieved. The connexion between her mental inhibitions and her constipation was particularly obvious in the early stages of the treatment, at a time when, on one day she was able to let her fancy range unhindered, whereas on another day its progress was obstructed. In conformity with this, she

would have no trouble from constipation when her thoughts and fancies were unhindered, but was constipated in her body whenever she was "constipated" in her mind.

Very similar was the case of a male patient of thirty, a university man whose breadwinning occupation was of a prosaic character, but who was "in secret" a man with a poetical imagination. When this victim of habitual constipation had learned how to relax his artificially acquired hyper-rationalist cramp of consciousness, and to give free vent to the thoughts and feelings (as in the woman's case mythological rather than sexual) which were trying to surge up from his inner realm, his belly resumed its normal functioning.

We have now reached a point at which it will begin to be possible to answer the two questions which, as I have already agreed, are of vital importance: first, how the mental can act upon the bodily at all; and, secondly, why, when the mental does act on the bodily, it sometimes speaks in one "organ dialect" and sometimes in another?

To those of you who have not followed the development of modern psychotherapy it may come as a surprise to learn that, when we are confronted with something which happens in an organ of the body, we do not ask merely what anatomical and physiological conditions are involved, but also what the symbolical significance of the occurrence may be. Let me explain this more precisely, still keeping to the field of the digestive system.

What is the true significance, among living processes, of those which go on in the gastro-intestinal tract? What goes on in that region of the body? Let me remind you of L. Klages' momentous discovery that in many turns of phrase we use bodily images when we are referring to mental

concerns, and that the mental gives its real meaning to bodily life. From this outlook, what happens in the mouth, the stomach, and the intestines? First of all, taking food into the mouth and chewing it; then, swallowing it—or, in technical terms, prehension, mastication, and deglutition. You will recall that when we were discussing cases of aerophagy, we learned that this word “swallowing” has a twofold significance, one mental and the other bodily. After the food has been swallowed, it must be digested, the useful parts being absorbed and incorporated into our tissues and the residues being ejected. The useful part of what we eat has always, prior to this, constituted the energy of some alien creature. Physically, we know what happens when some unsuitable substance is taken into the body; if it is not spat out of the mouth, it is rejected from the stomach by vomiting, or from the intestines by a speedy evacuation. We know, likewise, that the stomach and the intestines must split up the chyme into comparatively simple chemical constituents, for otherwise our food would poison us. This splitting up, this breaking down, this katabolism, signifies the annihilation of the organismal (I mean by this, following Dacqué, something very different from “organic”) alien life. Albumin derived from another organism is poisonous; the alien substances of even the most primitive organisms must be deorganised, must be reduced to fairly simple chemical constituents, must be robbed of their dynamic “bios”. Not until my body has done this can it begin its anabolic activities, can it begin to incorporate them into its own substance. Until then, that will destroy me which, subsequently, when it has been deorganised, sustains and strengthens me.

All our nutritive processes, therefore, involve a struggle

between the eater and the eaten. What is ingested retains vestiges of an alien life ; vestiges which a primitive would call its " mana ". Ritual practices concerning food, the multifarious ordinances relating to dietetic matters, depend upon the idea or the fact that when I ingest something, the something does not merely make me more than I was, but modifies me strangely in virtue of the " libido " of the ingested substance. In a somewhat Orphic fashion, one might say that what really happens when we eat is that the eaten devours the eater.

If we contemplate the body-mind unity (the phrase is H. Prinzhorn's, and a good one) and describe it in words which have a double meaning according as our emphasis is laid upon the bodily or upon the mental aspect, we find that, in respect also of mental pabulum, there is a close accordance with what has just been said about the ingestion of food. In the mental sphere, no less than in the bodily, we are incessantly absorbing alien life into ourselves ; as impressions, doctrines, mental stimuli, experiences, etc. Psychically, no less than physically, we ingest actively or passively ; we swallow and we digest and we assimilate. Normally, the main significance of the first half of life, and especially of the earliest years, is the courting and winning of other persons and of the outer world in general. During the second half of our individual existence, things are changed, in a way that will be considered by and by.

What happens, in the mental domain, when any one has a disagreeable experience, so disagreeable as to be unacceptable ? Let me remind you of a previous example, that of the girl of twelve whom the miller's lad attempted to rape, disclosing his genital organs for the purpose. Certainly she had ingested the experience, but it was unaccept-

able, she could not "stomach" it. What followed? Vomiting! So typical is such an experience that we say of the mentally uncongenial quite as much as of the physically indigestible, "I spue it out of my mouth." Bergmann maintains, no less correctly than wittily, that since the days when women have ceased to be nauseated by marriage (for the reason that the sexual sphere of life is no longer to them a priori taboo), they have been far less prone to vomit. When, speaking psychologically and not physically, we say, "This, that, or the other makes me sick," we mean that we have had an extremely unpalatable mental experience, that we have "swallowed" under duress something which is repugnant to the organism of our mind. Gustavus IV, king of Sweden, vomited when he was forced to abdicate. Napoleon is said to have vomited when the news came that he was to be sent to St. Helena. Akin to this is what the French term "*vomissement par inhibition vitale*". Such conditions are exceedingly common in Germany to-day, where there are so many persons whose life is no longer worth living; the permanently unemployed, the hopelessly disillusioned. They vomit whatever they eat.

I now come to a cardinal instance of nervous vomiting, the vomiting of pregnancy. Not long ago, in the Munich Medical Society, there was a lively discussion upon this topic. Some of those present on this occasion flatly denied that the vomiting of pregnancy was either nervous or psychical. The cause, they said, was a poisoning by certain albumins produced in the tissues of the mother or of the *fœtus*. On the other hand, one of our most noted gynæcologists and obstetricians declared that the bodily share in the causation of the vomiting of pregnancy was almost infinitesimal, and that the trouble, however appar-

ently " uncontrollable ", could be cured within twenty-four hours by any one able to allay its psychical factors. For my part, I cannot but regard his contention as overstrained. At any rate, in my own practice I have often failed to relieve the vomiting of pregnancy by psychotherapy. Perhaps I have a less powerful suggestive influence upon my patients than he has, and I agree that his views as to the predominant importance of mental causation are substantially sound. I will show you a little diagram which may help you to realise what is going on when, during the early months of pregnancy, a woman suffers from uncontrollable vomiting.

No one will deny that there are bodily factors at work, uncongenial albumins circulating in the blood, endocrine

Bodily Factors

Mental Factors

Vomiting

disturbances, etc. But there are also various ways in which pregnancy can be " nauseating " upon the mental plane. The expected child may be an unwanted one ; it may have been conceived with repugnance ; the father may be or may have become repulsive to the gravid woman ; or she may be under stress of the sexual taboos which until recently prevailed among women of the West. There may be anxiety as to the unfavourable economic possibilities that will be opened up by the birth of the child ; there may be dread of shame in an unmarried woman who has become pregnant. Some women are touched in their vanity by the loss of their figure ; others resent the deprivations and discomforts of pregnancy. The expectant mother may have or may believe herself to have a narrowed pelvic outlet, or

for some other reason may be exceptionally alarmed at the prospect of her confinement. In one case, I feel assured that the severe vomiting of pregnancy was due to the fact that the woman had been warned against having a baby because it would endanger her life. Here are numerous mental causes of disgust and of a defensive reaction which, translated into "organ speech", manifests itself as vomiting. It is of the utmost importance to become acquainted with and to make due allowance for these psychological aspects, for then, in many cases of the vomiting of pregnancy, you will be able to give effective relief by one or other of the methods of psychotherapy: explanation, persuasion, suggestion, hypnosis, abreaction.

Perhaps the customary drug treatment of such cases may show you, better than any amount of theory, how valuable suggestive measures are for the relief of the vomiting of pregnancy. So many medicaments are recommended for this complaint! So many have been used with indisputable success! It is clear, however, that in most cases the success has been due to the fact that the doctor was convinced of the value of his chosen remedy, and succeeded in infecting his patient with his own confidence. Hence any one who examines the records sceptically will always be able to discover striking failures with this remedy or that, to counterbalance the successes.

If I have given considerable space to this question of the uncontrollable vomiting of pregnancy, its causation, and its relief, I have done so because the deductions we can make are of importance to others besides doctor and patient. They give us a remarkably good illustration of our special theme, the import of "acceptance" in the mental as well as in the bodily sphere.

What I have been saying will have made it plainer to you why I hesitate to set out forthwith upon the search for sexual factors when I encounter disturbances connected with the ingestion, elaboration, and excretion of food substances or food residues. That same coming to terms with the outer world which occurs, physically, in the digestive processes, occurs also, in the mental sphere, infragenitally or pre-genitally. Doubtless the acquisition of a new world, the wooing of something that has been alien, is of an erotic nature. As the account I have previously given of my own observations and experiments shows, eating, in the plain sense of the term, must be pleasurable, must be "lustful", if it is to be effective. Still, you must not confound eroticism with sexuality. The sexual life is but one specific manifestation among many manifestations of the erotic acquirement of control over the outer world whereby we gain both mental and spiritual nutriment. We must confront the whole of life as lovers, insofar as we are to assimilate life and life is to assimilate us ; and mastery of part of our environment in the strictly sexual sense is an element in this love, but not the whole of it. As far as young children are concerned, we have little if any ground for speaking of a sexual mastery of the environment ; as regards older persons, we should exaggerate if we were to overstress the sexual element in their experiences.

That was why I spoke of gastro-intestinal happenings as centred "below the level" of the genital. Any one who has studied the Indian doctrine of yoga will be familiar with this notion of the various centres or chakras. My own observations have convinced me that many persons with chronic digestive disorders (so grave and so persistent that we are entitled to speak of them as "constitutional

anomalies ") are not ill because of the working of causes primarily sexual, even though in many such patients we find disorders in the sexual sphere ; and that we shall understand such cases better if we look for the source of the trouble in a region far more elementary than the sexual. The persons of whom I am thinking are—I speak psycho-analytically and symbolically—persons whose navel-strings have never been cut ; inwardly, psychically, they are still living in the mother's womb.

One such sufferer from gastro-intestinal disorder experienced this in the form of a fantasy according to which (the fantasy was vivid enough to be hallucinatory) things would only go well with him when he had been removed from his mother's belly. But even while indulging in this fantasy, he knew well enough that it " cut both ways "—that he ought to rid his own body of the mother.

How futile would be the attempt to cure such patients by exclusive attention to the sexual sphere of life. We have to regard them as children, I might almost say as psychological embryos, who must be helped to realise the need for, must indeed be taught, independence, so that, as independent beings, they can eat and digest the world. 'This independence, this freedom from a parasitic existence, is what it behoves us all to acquire when we have been born. Only to a much later phase of development belongs the ego's acquirement of a sexual relationship to the tu.

Merely in passing can I allude to such matters here. They will be considered more fully in Part Two.

What I have said, however, will make it easier for me, in concluding this lecture, to refer to the digestive disturbances which are so common in elderly people, or in persons who have passed the prime. After the first half of life,

throughout which the ingestion and acceptance of the outer world have been of primary importance as an erotic manifestation of self-mastery, comes the *cæsura*, the phase of life in which the ingestion of more and ever more loses its main significance, both physically and mentally. The human being has assimilated the world and his environing fellow-mortals, and has assimilated himself to them. Thenceforward, this process of acquirement and assimilation will be found to have largely lost its importance, whether sexually or more generally. True, much will continue to be "eaten", there will still be much to do; there will remain much worth striving for: but there no longer exists the passionate youth hungering fiercely for life. This does not mean that the organism is fatigued, that it is growing prematurely old, that it has become impotent (in the general sense of that term). But there has been a change in the trend and the structure of life. The individual has to come to terms with and to master a new world. Such acquirement of a fresh significance for existence ensues, when the development is normal and healthy, by the discovery of the world within, to which we grow attuned. That is the "new puberty" of which Goethe speaks.

The old Adam has to accept, to assimilate, this new and different world, doing so by a new kind of digestion. Just as, in early childhood, the human being gave himself up unreservedly to the outer world, in order that the outer world should give itself to him; so now, at the turn of life, he must once more, from the bottom upward, woo and acquire a new sort of existence.

Perhaps my meaning will become clearer to you if I change the imagery. The little child passes through a vegetative stage, which mainly subserves the being of the

developing bud. At adolescence there is superadded the animal world, whose main purpose is reproduction. But when the mature individual has climbed to the summit of the genuinely human and typically mental (as contrasted with the vegetative and the animal), the declining limb of the curve begins. The individual returns to the bosom of universal nature, becoming once more innocent and pure and motionless as the plants. Quitting the animal sphere which is full of an animal hunger for reproduction, and approaching the days when he will be gathered back into the earth, the old man becomes like unto a child. If there lies behind him a life fulfilled, one whose laws have been fully accepted, he will be able to achieve without friction the "return to anonymity", and will do so upon another—if you will upon a higher—plane. He will be ready to accommodate himself to the great mystery of the transformation that is in progress. If, however, the life of the ascent and of the prime has been unfulfilled or inadequately fulfilled; if he is in revolt against a sage and cheerful descent, if he suffers from the modern convulsive yearning to remain young or at any rate "youthful" at any cost—then he will not attain harmony with the vegetative and gastro-intestinal world. The lack of the requisite harmony will promptly manifest itself as a disturbance of the gastro-intestinal tract.

Perhaps I have somewhat prematurely tried to lead you into domains which should have been reserved for the analytical portion of this book. Still, the next few lectures will have so much to say about the psychology of our organic processes, that I thought it expedient to give you an introductory sketch of ideas that will be made plainer to you in the sequel.

CHAPTER THREE

THE ANIMAL VITAL CYCLE OF THE CIRCULATION

AT the end of the last lecture, I disclosed to you the possibility of interpreting the happenings in our organs symbolically ; and I made it plain that we psychotheraputists regard such symbolical interpretations as indispensable. The unconscious life, out of which our conscious being develops slowly and to a very varying degree, has two distinct phenomenal manifestations, one in the bodily sphere and one in the mental, and these two types of manifestations influence one another mutually.

Let me, in this connexion, quote certain passages from C. G. Carus' opus magnum, *Psyche*. " By the unconscious working of an idea " (in other places, Carus, instead of writing of an " idea ", writes " entelechy according to Aristotle ; an idea according to Plato ; a psyche, a soul, in a word something divine, call it what you will ") " and by its incorporation into organic substance . . . certain particular souls or mental cycles in the soul can be established. This has usually, though erroneously, . . . been termed the doctrine of the mutual interaction between mind and body. . . . However certain it may be that each of these provinces, each of these systems, arises through a particular unconscious influence of the mind or soul, it must be equally certain that there exists for each

of them a particular dominium in the inner stirrings of the mind or soul, and that thereby the consciousness, when this has developed, may be tinged in a peculiar way."

With regard to the body-mind "vital cycle" of nutrition, Carus writes: "The life of the digestive system, whereby a new abundance of elementary substances is brought into the body, finds expression in the mental sphere by the content or discontent tinging our attitude towards existence at any moment: conditions which manifest themselves as a sense of comfort or of discomfort, by a feeling of hunger, etc. . . . and through a disagreeable tinge given to impressions which do not seem obviously connected with the nutritive processes—the disorder even extending into the highest spheres of consciousness".

But how new a picture, how different a "mental cycle", is disclosed to us, when, instead of contemplating the digestive processes, we turn to consider the circulatory processes! Digestion is necessarily full of ties between the environment and my own ego, whereas circulation is a process confined to my inner man. The stomach and the intestines belong to the vegetative sphere. The circulating blood, on the other hand, is the very principle of movement, the realm of perpetual unrest.

When our dreams, using the figurative language that is characteristic of them, relate (as they often do) to our various organic cycles, we find that the activities of the intestines are best symbolised by the earth and the plants that grow in it or by the waters under the earth—that is to say by a feminine-maternal symbol belonging to the deeper realms of the unconscious. If, on the other hand, our dreams relate to the life of the blood, the symbols

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are those of animals moving swiftly across the surface of the earth.

I have given you these preliminary explanations in order to make it clear to you into how different a sphere of psychologically regarded physical happenings we have made our way now that we come to occupy ourselves with the circulation of the blood.

To begin with, however, we must rectify the ideas we have had instilled into us in the physiological laboratory. I recall a lecture in which the instructor, wishing to illustrate the circulation of the blood, had attached to a pump a system of rigid glass tubes ; the pump was the heart, and the tubes were the vessels ; while, through the tubes there was circulating a red fluid representing the blood. Now, the circulation is far from being so simple and mechanical as this ! Our bloodvessels are very different from rigid tubes. As for the blood that pours swiftly through the vessels, it is not merely water coloured with eosin, but a living fluid. We must not forget that we have blood long before we have bloodvessels, and that the heart is differentiated out of the bloodvessels at a comparatively late stage of embryonic life. In the blood-circulation, therefore, we have to do, not only with the heart, with the " cardiac pump " (this mechanical image of the pump serves only to darken counsel), but also with the activities of the bloodvessels and with the intrinsic life of the blood.

This blood, the dynamic carrier of the vital movement throughout the organism, this " peculiar juice ", this blood which, as you know, is held in folk-stories and in folk-medicine to be of " magical " significance (think of blood-sacrifices, blood-brotherhood, etc.)—this blood is in a

peculiar way the seat of the soul. I am not using the word "soul" in the Christian sense, and should perhaps do better to say "mana". Unfortunately we lack in western tongues an equivalent for "mana", which perhaps can best be rendered by "vital force" or by "libido". For the Sanskrit term "mana" does not denote that good, superhuman, holy, and pure "soul" of which Christian authors wrote, but that which Plato in the *Timæus* termed the "thumos". The Middle High German word "Muot" had a kindred significance. "Muot" has nothing to do with "Mut" (courage); it denotes, rather, the "vital spirits" and the blood. In this sphere of the thumos, of the Muot, we shall, psychologically, discover the region of passion, affects, and impulses; from the physiological aspect, it is the blood.

Turning aside, for a moment, to consider the question historically, we find it interesting to note that the Hellenes, when they endeavoured to localise the "thumos", did so in the middle of the body, in the epigastric fossa, in the solar plexus, or in the diaphragm. Your studies of Homer will have taught you that the heroes whose combats he describes were enraged or rejoiced in their "dear diaphragm" ("phren", a word which, characteristically, Voss translates "heart"). For the sages of classical antiquity, the centre of the body was the centre of all the vigorous vital and emotional disturbances. The organs lying above and below the pit of the stomach were peripherally equidistant therefrom, and not, to their minds, "above" and "below" in a good or a bad sense. There were no evil or dirty "innards". Just as Whitman wrote: "I am as clean round the bowels as round the heart," so it would never have occurred to the ancients that the intestines of

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homo sapiens could have nothing to do with the spiritual. The blood and the nutritive processes were just as important, just as sacred, as anything that was spiritual, as anything that lay above the diaphragm. They were equally natural, and nature was not evil but sacred. When, however, in the later days of classical antiquity, there began (with Plato) that transformation of outlook which for us moderns is peculiarly associated with the personality of Jesus and with the Christian religion, the centre of action, the centre of the vital spirits, was transferred "upward" from the middle of the body. Man began to lose his sense of kinship with nature, a sense which you will find still more strongly developed at earlier stages of development than that of the ancient Hellenes; among primitives, I mean. The primitive does not experience with, does not feel in, his midriff, but in his belly, in his guts; "he thinks with his belly". The Christian-Gothic transference of the vital nucleus, of the meaning and the striving of life, from an impulsive and gloomy and repudiated lower region to a more spiritual, a purer, and accepted upper region, was the outcome of an aspiration towards something regarded as holier and more sublime. Logically enough, therefore, the heart was enthroned as the symbolical centre of our emotions. Feeling no longer began in the "dear diaphragm" to be diffused thence, as from a centre, throughout the web of the body; and the blood, too, which perfused all the tissues, lost its spiritual significance. The arteries, you will remember, were believed to be filled, not with blood, but with air, and if there was a circulation (about which little or nothing was known before the days of Harvey) it was a circulation of air, of pneuma. The blood was sanctified in the

Christian sense, just as Christianity had reconstructed and transformed the old pagan sanctities and cults and symbols.

Nevertheless, in man's inner consciousness there persisted and still persists an obscure intimation that, talking symbolically, in heart-blood there is at work, not only the pure dove of the spiritual revelation, but also the ravening beast of our passions. That is why (though I anticipate when saying it here) circulatory neurosis may just as well arise out of a conflict with a shunned and repressed world of earth and of impulses as out of a renunciation of spiritual enlightenment.

This transference upward of which I have been speaking was continued yet further, the world of feeling becoming thinner, more remote from earth, and more "anæmic", until at length we reach the caricatures known as sentimentalism and æstheticism. In modern days (though not the most modern of all), in the scientific outlook of yesterday, the seat of spiritual authority was enthroned higher and higher above the middle of the body, the brain being the fundamental centre of life, the region in which our primary motives were rooted. The climax of this development was the prevalence of intellectualism, rationalism; in the field of psychology, a "psychology without a soul", the detestable identification of mind (intellect) with consciousness which still haunts many psychiatrists. Such were the over-refinements and hyperboles of the last generation, against which a compensatory reaction is already in full swing.

Do not misunderstand me. I am far from intending to imply that I regard this development of western thought as wholly wrong-headed, any more than I should follow Nietzsche without qualification in his polemic against

Christianity. It seems to me that at this moment, in the age of far-reaching transitions, of the "no longer" and of the "not yet", in a period when neuroses are numerous and complicated, we ought to recognise clearly that we can only rid ourselves of a primitive psychology, we can only attain to a higher and more differentiated order of life, we can only achieve the self-conscious distinction of man from the unconscious plants and animals living in a state of nature, through a purposive struggle against what we are giving up. It was, in fact, essential that the "uplifting" of the vital centre to which I referred above, it was essential to the full growth of the spiritual, that the "lower" should be exorcised. By now, we have come to recognise that this cannot be a definitive aim, this repression of all that is earthly and animal within us into a realm of dangerous daimonism, this anæmification of the mind. We are beginning to realise (and this is the historical importance of Freud's apotheosis of the impulsive life) that we cannot attain to the higher consciousness incumbent upon us by means of a repudiation and repression of our "natural" side; that we must achieve the conquest of the higher cognition, not instead of "belly-thought" and "blood-thought", but in addition to them.

This digression seemed to me requisite, for the super-individual background of many of the neuroses is intimately connected with such matters. The psychotherapist must know all that is to be known about them, if he aspires to be something more than a sort of regimental surgeon ordering symptoms to the rear! Besides, what I have been saying will, I hope, have enabled you "feelingly" to understand what the heart, the blood, and the circulation signify in respect of the relationship between the un-

conscious physical life and the unconscious mental life. Thus equipped, we shall better be able to understand what circulatory neuroses are ; and shall be able to make a better use of the details presented to us by clinical observations and laboratory experiments—details whose importance it is far from being my intention to under-rate.

There have, indeed, been many admirable observations upon the blood and the circulation viewed in connexion with mental happenings.¹ Among clinical studies, I must make a special mention of Krehl's. Extremely well informed and full of kindly understanding, for more than twenty years this authority has emphasised again and again the importance of mental happenings both for the hale and for the sick. Rosenbach did pioneer work here, but was not very successful. It is Krehl whom we have to thank if, by slow degrees, the idea of heart-weakness as a functional neurosis has gained ground over the idea of heart-disease as a pathologico-anatomical disorder ; and if the origin of functional anomalies of the heart is no longer sought in the " nerves " (in the sense of the rather

¹ E. Weber, *Der Einfluss psychischer Vorgänge auf den Körper, insbesondere auf die Blutverteilung*, Berlin, 1910.—K. Fahrenkamp, *Der Herzkranke*, Stuttgart and Leipzig, 1931. (The former book is chiefly theoretical and experimental ; the latter is by a practitioner for practitioners, and contains the reports of numerous cases very carefully examined.) For a description of the symptomatology of angina pectoris, I would especially recommend : L. Braun's contribution to Schwarz, *Psychogenese körperlicher Symptome*, Vienna, 1925.—K. Fahrenkamp, *Die psychophysischen Wechselwirkungen bei den Hypertonieerkrankungen*, Stuttgart and Leipzig.—These various works contain bibliographies. A fuller bibliography, down to 1925, will be found in Heyer, *Das seelisch-körperliche Zusammenwirken in den Lebensvorgängen*, Munich, 1925.

unhappily created somatic concept of "neurasthenia"), but, rather, in the mental sphere. As far as experimental work is concerned, I must make special mention of the comprehensive labours of Weber, although his plethysmographic technique can no longer be regarded as adequate, for it lacks precision. In connexion with the matter we are now considering, I will allude to demonstrations that a particular organ of the body, such as an arm or a leg, receives a richer supply of blood, not only when the person subject to experiment is doing actual work recorded by the ergograph, but also and no less when, under hypnosis, the performance of the same work is merely suggested. Dilatation and contraction of the bloodvessels are strongly influenced by the emotions, as other experimenters besides Weber have frequently shown ; and there is plain evidence that the blood pressure is modified (through expansion or contraction of the blood channels) by psychical influences. Very unpleasurable excitement is accompanied by an increase in the cardiac activity, the increase in blood pressure which would otherwise result being partly prevented by a simultaneous enlargement of the abdominal vessels, with the result that terror, anxiety, etc., cause only a moderate though plainly perceptible rise in blood pressure. Knauer, studying the blood pressure of students on the day of examination, found in 43 per cent. increased and in 23 per cent. diminished blood pressure, some of the increases amounting to from 30 to 40 mm. In my own experience it has been so easy to bring about an increase of blood pressure by suggestion in the hypnotic state, that I have made it a rule to demonstrate such increases in the introductory courses of psychotherapy. The bearing of this fact upon the measurements of blood pressure ordinarily

made in the consulting-room is obvious. Moos, for instance, found in one of his men patients a blood pressure of 280 mm. After he had had a quiet talk with the man, the blood pressure had fallen to 150 mm. Later on, when the patient had been still further tranquillised, the blood pressure was only 130 mm. What is important here is, not the increase in pressure, be this small or great, but that the high blood pressure is so transient. Above all, night, that is to say sleep, must help in reducing blood pressure (Katsch and Müller). Sleep is the pre-eminent way of relieving tension. If we deny sleep its rights, we shall, apart from other evil consequences, check the decline in the daytime blood pressure which would otherwise ensue. In this respect, it is not merely nights passed in dissipation that are hurtful, but also, and even more, nights devoted to unduly prolonged mental work when they ought to be spent in sleep. For mental work, particularly when arduous, sends up the blood pressure.

A good many authorities believe that a persistent high tension, when the patient fails to exhibit the natural decline of tension pursuant upon repose, is not only a sign of the beginnings of latent ("transitory") hypertension, but further that the failure of this resting period in the tension tends to promote the development of arterio-sclerosis, at any rate in predisposed individuals. For instance, from 60 to 75 per cent. of manic-depressives become affected with arterio-sclerosis, this being supposed to be due to their frequent and abnormal emotional disturbances and to the consequent variations in blood pressure. Others, however, incline to suppose the frequency of arterio-sclerosis in such cases to be due to direct injury of the muscular

coats of the bloodvessels by adrenalin. It is, of course, well known that during states of mental excitement excessive quantities of adrenalin are poured into the blood.

Even in cases in which arterio-sclerosis undoubtedly exists, in which atheroma is well marked, we should be wrong were we to ascribe the high tension we find on examining such patients as exclusively due to organic, to physiological causes. To the narrowing and loss of elasticity of the arteries that are dependent upon physical degeneration there may be superadded psychogenic spasms which greatly aggravate the clinical picture.

Let me tell you about a case in my own practice. I know a doctor who is inclined to pride himself upon "telling his patients the truth". This fanatic for the truth, who not only has a general medical outlook unbecoming a physician, but is obviously unaware that there are such things as functional disturbances at all, examined an elderly gentleman who was suffering from severe heart attacks attributed to atheroma of the coronary arteries. To this unhappy patient, our apostle also told "the truth"—which really meant, not telling the truth, but creating tragical truth. The result was that, whereas up till now the patient had suffered from nothing worse than the moderate cardiac anxiety of the typical hypochondriac, he was, by the formidable diagnosis of severe atheroma of the coronary arteries, reduced to such a state of panic that the very next night he had a violent attack of angina pectoris! This medical bungling is no less dangerous than political bungling, or a bungle of any sort. Read our Swedish colleague Axel Munthe's remarkable work, *The Story of San Michele*, and you will find there a hundred instances to show how indispensable to the patient is optimism in

the doctor.¹ In a few calmative sittings, in which I made curative suggestions, I was able to relieve what I have no hesitation in describing as the "victim" of that previous medical consultation. By the time I had done with him he could go about his business once more feeling comparatively easy; his blood pressure had fallen from 190 to 160 mm., and his cardiac distresses had been reduced to moderate proportions. A year later, he died from cerebral hæmorrhage; but in the interim he had been freed from angina pectoris and had enjoyed his life well enough.

It is above all in respect of stenocardia or angina pectoris that the relationship between anxiety and paroxysm is so plain. The heart does not only want to work, it wants to be nourished as well. Now, let us suppose that the nutrition of the heart muscles is somewhat impaired by a moderate degree of atheroma of the coronary arteries. If I proceed to "frighten such a patient almost out of his life" by heedlessly (or because I have a fanatical desire to tell the truth) sticking an incautious diagnosis into the already existing notch in a damaged heart, the first result of the anxiety thus induced is to intensify the activity of the heart. An organ that before I did this was rather inadequately nourished is therefore called upon to do more work, whereby the chances of its being fairly well nourished are considerably reduced. In addition, the anxiety I have engendered gives rise to an increased contraction of the small bloodvessels including those of the heart, and the blood supply to the labouring organ is consequently

¹ See also, in the same connexion, E. Liek, *Der Arzt und seine Wendung; Das Wunder in der Heilkunde*; both works published by Lehmann of Munich.

diminished. Thus I shall have created an extremely unfavourable situation for a heart which, even before I spoke, was barely competent for its work, having excited and disquieted my patient instead of calming and tranquillising him. The vicious circle has been closed; stenocardiac attacks occur; the patient feels that his anxieties have been justified; they increase yet further; and so on, and so on.

Please don't misunderstand me. I am far from wishing to imply that whenever you are consulted by a patient suffering from heart-trouble you should tell him his symptoms are of no account or should try to suggest them away without further ado. That would be a foolish plan of campaign. As Fahrenkamp, a clinician of much experience in such cases, frequently insists, the sufferer from heart-disease is apt to be rather proud of his symptoms; he clings to them; and is not to be talked out of them. Furthermore, the results of clinical examination will usually give you pointers for treatment that will make the working of a damaged heart easier. Instead of having a cast-iron formula to apply to all cases, you must know how to individualise with professional skill, must give shrewd advice adapted to the particular case, and must recognise how far it will be advisable to admit to your patient that there is a solid reason for some of the symptoms of which he complains.

To give you an instance, I had to treat an elderly gentleman who had certainly suffered from syphilis, had a moderate amount of atheroma of the peripheral arteries, and was affected with atheroma of the coronaries. When Professor Thannhauser called me in consultation, having recognised that the clinical picture was complicated by

psychogenic factors, this patient had already been laid up for nearly three years, moving only from bed to couch, and from couch back to bed. His doctor in Zurich had forbidden him to get up. Being in France when the war broke out, he had been interned and had been very badly treated, but, taciturn and proud, he had kept a stiff upper lip, and outwardly had made light of his misfortunes. Indeed, until he spoke to me about them, he had said not a word to any one. To me, also, at the outset, he declared that nothing worthy of note happened to him during the years of internment—that everybody had been extremely kind. At length, however, he dropped his mask, and told me the whole story. I was outraged to learn how this dignified elderly man had been treated. He had had his first attack of angina in the streets of Belfort when, on the way from the penitentiary (!) to the station, he was pelted by the mob with horse-dung and stones, and, half fainting, infuriated, overcome by a sense of imminent death, he was roughly goaded on by the escort of soldiers with fixed bayonets. Now, to this patient I could frankly admit that he was seriously ill—although by no means so seriously ill as he and my colleague at Zurich had believed. A disclosure of the actual underlying condition, a quiet talk about the state of his heart, the discharge of his affects in the story I induced him to tell me, suggestive measures, the relief of mental and bodily tension, massage, and respiratory exercises—combined to make the stenocardiac attacks less frequent and less painful. He abandoned his invalidism, returned to the active management of an important business, travelled, became a live man once more.

Among the elements of the treatment, I mentioned massage. I really do not know how a neurologist can make

headway with his patients unless he prescribes massage—general massage and “nerve-point massage”. Allow me to digress a little regarding nerve-point massage. Sufferers from organ neuroses (including cardiac neuroses) invariably have, in the segmental domain of the affected organs, what is known as a Head’s zone. Furthermore, in the Head’s zone we shall almost always find a large number of what Cornelius calls “nerve-points”, that is to say fibrillary contractions of the muscles of the region, with secondary stasis and perhaps inflammatory deposits in the congested tissues. Spastic disorders of the organs seem to favour the appearance of these nerve-points. Their treatment by massage—which is to be sharply distinguished from ordinary massage—has effects which there is no exaggeration in describing as magical.¹ I am convinced of this by manifold experiences. One who has seen heart attacks, migraine, bronchial asthma, and paroxysms of gastric disorder disappear under nerve-point massage, so that within a few minutes the sufferer is entirely free of his distress, will never henceforward dispense with the use of this therapeutic method in suitable cases; will not be scared out of applying it either by the extravagance of some of Cornelius’ theories or by the railings of his adversaries.

We have seen, then, that anxiety is probably one of the main causes of disturbances of the circulation. Two examples from dreamland will help to throw light upon the part played by anxiety ideas and upon the importance of psychotherapeutic enlightenment. A schoolmaster who

¹ J. Wiedemann, *Der Zusammenhang von Nervenpunkten in Erkrankungen innerer Organe*, “Jahresk. f. ärztl. Fortbildung”, May, 1925.

was indubitably suffering from angina pectoris had the following dream in the early days of his treatment. He was flying. At first the sensations were pleasurable, but then, in his dream, it occurred to him that the exertions he was making in thus flying (like a bird) could not fail to do much harm to his weak heart. Thereupon he awakened with a violent attack of angina. A fortnight later he dreamed that he was digging in the garden. Once more this was followed by the thought that the undue exertion was likely to injure his heart. Then (still in the dream), he recalled how Dr. H. had told him that moderate exercise would be good for him. He slept on tranquilly, and next day entered this dream experience on the credit side of the account. It convinced him that his heart could not be in so bad a condition after all!

Since this is not an encyclopædic treatise upon clinical psychotherapy, I cannot possibly discuss all the details of psychotherapeutic methods as applied to disorders of the heart and circulation. It must suffice to recount a couple more observations, which I select from my case-books, partly because of their practical importance, and partly because they will guide us as we pass on to the consideration of other spheres of our organic life.

Arrhythmia cordis may arise from or be connected with mental experiences. Ferry reports the cases of two air-men who, as reminiscences of parachute descents from great heights, were subject for a long time to paroxysms of tachycardia in one case and bradycardia in the other. Hoffmann likewise reports cases of paroxysmal tachycardia of psychogenic origin. I have myself had under observation a female patient suffering from paroxysmal tachycardia whose case in this respect was typical.

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The young lady, who would have been ordinarily considered a fine specimen of efficiency, was conscientious, trustworthy, shrewd, neat, honourable, working as busily as a bee from morning till late, devoid of undue enthusiasm, imaginative excesses, and romantic caprices, always sober-minded and clear-headed, the delight of those placed in authority over her and an object of admiration to her subordinates. In a word, if contemplated, not from an ultra-rational outlook—not as a worker-ant, but as what one would expect a natural woman to be—she was a pitiful creature, with no sentiment, no faith, no mystery, nothing incalculable about her, absolutely no sex-appeal. Every movement of the thumos, every surge of the blood, all that was irrational and variegated, was suppressed, cabined, cribbed, confined—nay, slaughtered. Her spine was as stiff as a poker, and her eyes were hard as steel. I need hardly tell you she was constipated. Earthly ties must be severed. Above all “the animal” within must never be allowed to stir. But stir it did sometimes, and then (are you surprised?) furiously. The most typical of our physiological movements is the circulation of the blood. Now and again her heart would start racing; the pulse would increase of a sudden in frequency, to 200 and more beats per minute; and the paroxysms would last more than half the day, so that one wondered how the deranged organ could possibly keep it up. You understand what was happening? Now and again all that was repressed must break out somewhere. “It” (the id) must have its fling: but not mentally, for that would have conflicted too obviously with the ideal of a thoroughly sober, exemplary, rigidly controlled course of life.—I treated the patient for several years, and was able to bring about a moderate

amount of improvement. There is, however, no prospect of effecting a real cure in such cases, for we cannot break through the wall, as of reinforced concrete, by which such persons have surrounded themselves. This able young woman will never learn how to live, but will go on working until she drops, subject only to interruptions by distressing attacks of functional disorder of the heart.

Now a few words upon psychogenic death from heart failure. The occurrence of this may be accepted as proved. In one case it was officially reported that excitement, and the prospect of an operation rendered necessary by an accident, led to the patient's death. (If this be possible, would it not also be possible, by taking due care, to avoid arousing such deadly excitement ?) Danger of heart failure during chloroform anæsthesia is increased by antecedent emotional disturbance, as we learn, not only from clinical experience, but also from a report by Hering, who found that animals under experiment were much more prone to die at the outset of the anæsthesia when they had been greatly excited before it was begun. This should be a valuable pointer for surgeons and anæsthetists. Let me add, parenthetically, that in what Friedländer calls "hypno-narcosis", that is to say anæsthesia for operative purposes which is initiated by the induction of hypnotic sleep, anæsthesia can be induced and maintained with from one-half to one-third of the amount of ether required for anæsthesia without the preliminary hypnosis. I have often been able to confirm this statement of Friedländer's by my own experience.

Let me now refer to the tendency to blush beyond reason and upon inadequate grounds. Once more a practical example will best illustrate the psychogenic causation.

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An extremely vigorous young man, a distinguished member of a students' corps, was plagued by this trick of blushing. Sex had nothing to do with the matter ; his sexual life was satisfactory. But he had the soul of an artist, and men of that character or temperament always have more or less conspicuous feminine traits. In secret he wrote verses, which were by no means bad ones. His father, an industrial magnate, a reserve officer, and in youth like the son a member of several students' corps, had brought up the boy in pursuit of an ideal of "manliness" characteristic of such circles. His mother had died when he was very young. In the corps he had had impressed upon him swashbuckling ways which were out of tune with his constitutional leanings, and in this environment he had had no chance of developing the artistic and gentle side of his nature, or the religious fervour he had derived from the maternal side. By the superimposed virile personality of a member of the students' corps these softer lineaments were regarded as contemptible. Yet what was bred in the bone would not out of the flesh, and from time to time his artistic and poetical sides would manifest themselves in spite of himself. Here was the source of his phobia. He was ashamed of being what, according to his artificial tenets, a man ought not to be. Hence the excessive liability to blushing.

Enough of these special disturbances of the circulation. Let me summarise.

The upshot of the foregoing demonstration is that certain fundamental or generalised feelings are associated with the activities of particular organs or organ-systems (the digestive, the circulatory, etc.) ; that these feelings vary from person to person : and, conversely, that such specific

psychical currents find expression in the appropriate organ systems. The basic constituents of the mind-body unconscious constitute the foundation, are the tap-root, of the vital process. Normally, we are nowise conscious of them; any more than, under normal conditions, we are aware of the working of our stomach, our intestines, our heart, etc. Not until these particular mind-body components arouse disharmony either by defect or by excess, does the person concerned have his attention drawn to the superfluity or to the deficiency by some inexplicable urge or by a sense of confusion, making him aware of the existence of depths in an interior of which normally he remains unconscious. When this happens, it becomes possible to draw some inferences as to the relative importance of the various factors.

If, as said at the outset, the life of the blood and of the circulation is the habitat of the dynamic, animal, "thymic" world of our impulses and urges; if this forms a "cycle" or "circle" differentiated from the purely vegetative life of the intestines, a circle wherein there are movement and rhythm, passion and stress; if the blood, as aforesaid, be symbolised by the "animal"—then we have no reason to be surprised that anxiety should be the most conspicuous characteristic of disturbances in this sphere; either because there is some deficiency in the "warm-blooded" substratum of our existence; or else because, in other cases, its activities (erring by excess instead of by defect) tend to submerge the higher spheres of the human organism. The lower animals, whose blood and impulsive life are still identical, know fear, indeed, but not anxiety. There is a sharp distinction between the two. Anxiety, directed as it is towards outward

objects, cannot arise until, out of the womb of nature, there has been born a being which has got beyond the phase of purely vegetative existence and also beyond the phase of exclusively animal impulses. Anxiety is concerned with the safety and the stability of our animal foundations (cf. coronary sclerosis, anæmia, etc.) ; or with the tendency of the "animal" within us, persisting in the dark recesses of our life, to devour the higher and later developments.

The etymology of the word "anxiety" is worth considering. The Sanskrit root "ah" or "anh" signifies to crush, to torment, to slay ; from it is derived "ahi", which means a serpent (Latin, "anguis"). Hence comes "ango", which denotes to compress or to render anxious. Another derivative is "angor", which signifies the bodily sensation of painful constriction (angina), and the corresponding emotion. In Gothic, "ages" meant fear. Consider also the English words anguish and anxiety ; the German Angst ; etc.

You will perhaps have found the generalisations a trifle hard to understand. Let me elucidate them by the contention of the psychoanalysts, especially those of the strict Freudian school, that cardiac and circulatory disturbances are caused by sexual anomalies. Freud himself, as is well known, goes so far as to suppose that a physical incrustation from the genital organs makes its way into the blood (during coitus interruptus, for instance) and gives rise to cardiac neurosis—an extremely materialistic notion which belongs to the nineteenth century rather than the twentieth ! Still, he has made a brilliant and sound exposition of the frequency with which sexual disturbances and circulatory disturbances are coupled.

Subsequently, in Chapter Nine, I shall give a fuller explanation of the way in which Freud and his school, for reasons which were historically comprehensible and necessary, gave an exaggerated significance to the sexual life. (It is largely thanks to Freud's own teaching that we have come to recognise Freud's exaggeration!) According to the strictly orthodox Freudians, sex is the alpha and the omega, the very fulcrum, of life. I cannot accept that view. The impulse to self-preservation, finding predominant expression in hunger and the pursuit of food, is primary—rather than the reproductive impulse. This matter has already been discussed. When hunger is satisfied, other important impulses come to play their part. As animal organisms differentiate more and more, we see at work the impulses towards mastery, union, multiplication—the call of the blood to dominate and to procreate, to surrender and to conceive. Insofar, then, as in *natura naturans* (I am now writing from an evolutionary outlook), various species become marked off one from another; or insofar, as Dacqué puts it, the animal necessarily persists in man—there is superadded to the self-preservative impulse the species-preservative impulse, but in the general and not exclusively in the special sexual sense of the word. The impulse to procreate and the impulse to conceive are ingredients of the blood, both physiologically and metaphorically.

Consequently we must follow Freud in saying that whoever suppresses his blood, his passion, his primary sexual urge, will be liable to suffer from circulatory disturbance. Any one, again, who has an inward dread of the call of the blood, will obviously be prone to become a victim of circulatory neurosis. Inasmuch, moreover, as

in the decade shortly before Freud's discoveries human beings were peculiarly liable to be affected with panic when they felt the passionate impulses of sex stirring within them, and were exceptionally prone to flee from or to suppress the manifestations of sex, we can readily understand why Freud assumed sex to be the invariable cause of cardiac and circulatory neuroses. Of the impulse to dominate (also an animal trend, the "beast of prey" within us) the men of Freud's youth had less dread. Indeed, at that time the will to power was heartily extolled. But scarcely had the value of the will to power been seriously questioned, than Adler began to formulate his doctrine that the neuroses originate, not out of our sexual impulses, but out of the will to power.

In fact, then, as must now have become clear to you, the cause of many psychoneuroses, and especially of circulatory neuroses, is that we are at odds with the animal inside us whose blood impels it forward; being either anxious lest this animal may be too weak, or anxious lest it may subdue and devour our higher ego. This dread of the beast within us, I may add, is not exclusively pathological, nor exclusively the outcome of an excessively moral or pseudo-religious or æsthetic repression. Every one is affected by it. It is one of the dreads which the unconscious arouses in the conscious, though we live upon and by the unconscious; and though in the higher phases of the differentiation of the conscious, of the spiritual man, he must, to a considerable degree, free himself from the tyranny of the unconscious—as his gait and his behaviour symbolically manifest. From whatever aspect we study life—in war-time, in economic struggles, and in the world of sex—it becomes plain to us how indispensable is a

deliberate adjustment between the conscious and the beast in man. No one can live unless first of all he is an animal ; and yet every one is in danger of being devoured by the animal within him, or, psychologically, of identifying himself with the inner beast.

Thus it comes to pass that " blood neuroses " arise, not only in persons who have failed to fulfil the will of the blood (including sexuality) and have " repressed " it, but also in those who have gone too far in the surrender of their spiritual ego to their animal nature.

CHAPTER FOUR

THE PNEUMATIC VITAL CYCLE OF THE RESPIRATION

LET me ask you to look back for a moment into the two domains which, up till now, we have jointly contemplated. Using the metaphorical speech of primitives and their medicine-men, or else the language of the world of dreams, we said that the life of the intestines is vegetative, reposeful, unalloyed, proceeding in the profoundly unconscious earth-sphere of existence. We represented to ourselves how a peristaltic wave runs along the intestines as a movement which is in a sense alien to our personality, just as the waves of the ages pass through nature. These peristaltic waves are waves to which we can only adapt ourselves, for we cannot originate them of our own free will. With this intestinal, vegetative life, we contrasted the life of the blood as a life of ardent passion, of the affects, of temperament, and of instinct ; and as also the sphere of the sexual impulse. In this same figurative language, we intuited in the blood the life of the animal within us, and rather the life of a beast of prey than of a peaceful domesticated animal. We noticed, moreover, that what rules in the movements of the circulation is no longer a " wave ", but rhythm ; the polar rhythm of systole and diastole, of contraction and relaxation.

It is in the blood sphere that we first encounter this characteristic of a differentiated life, the polar phenomenon

of rhythm. How great the change when we now direct our attention to the equally polar being of respiration ! The obscure beating of the heart, the mainly hidden rhythm of the circulating blood, are still comparatively far from the ego ; in normal circumstances, they are perceptible, if at all, by a direct concentration of the attention upon them. In the breathing, we have a biological process of which you can easily and at any moment become aware. Goethe spoke of respiration as a " twofold grace ", for the one part " when God presses us " and, for the other part, " when he relaxes the pressure ". It will, perhaps, be as well if, by a seeming digression, we devote a little time to discussing the essential principles of this leading phenomenon of tension and relaxation. Phenomenon or phenomena, for tension and relaxation are primary manifestations of all life, visible as systole and diastole, as contraction and expansion, wherever you look in the vital field ; they are seen in every organ, in every mental cycle, manifesting themselves now in one way and now in another. But tension and relaxation are most obvious in the breathing. Disturbances in this polarity of tension and relaxation are the cause of many troubles. In pathological excess, tension becomes spasms or convulsions ; and relaxation becomes debility, frustration, collapse. The pathological and the physiological are not always clearly distinguishable here, tension being confused with cramp and relaxation with collapse. Very often, indeed, cramp is mistaken for tension. As part of our general inclination to overvalue the will and one-sided activity, we incline by a deliberate and excessive interference on the part of the ego to bring about an undue tensing, a hypertony, which lacks the characteristics of a natural, healthy, and enduring tone. That is why, for us westerners, relaxation, diastole, expira-

tion, are so important. The fact is beginning to be widely recognised. Systems that aim at promoting relaxation and repose are sprouting like mushrooms everywhere ; gymnastics, psychotherapeutics, meditative systems, and would-be reposeful methods of respiratory technique. It may be a mistake to make a practice of decrying the prevailing fashion, but all the same those who fully recognise the importance of purposive relaxation will feel impelled to regard somewhat critically a good many of the methods now widely trumpeted and practised. As a rule we shall find that an unduly tensed individual is given forthwith the well-meaning advice : " Let yourself go " ; " Relax " ; " Enjoy this great benefit of repose " ; and so on. Excellent counsel, if it could be followed ; or if even the attempt to follow it could always be made without injury. But often you will try in vain to induce forthwith relaxation in a severely and chronically overtensed individual. You will be far more likely to produce, either an increase of tension, or a distressing condition of unrest.

Consider, for instance, one who is bodily spastic. Everywhere his muscles are hard and contracted ; his movements are awkward, angular, unduly willed ; there is nothing easy, supple, skilful about them. He holds himself as stiff as a board. Every fibre is instinct with voluntary impulses. Through the excessive attention of his ego, what should have been natural tone has become unnatural hypertone. You cannot simply and promptly conjure all this away by repeating a formula, by some oriental method, by inculcating the idealism of relaxation ! The first thing you will have to do in such cases is to provide a vent for the surplus of tensive impulses, to give them a free channel for escape. (I discussed this matter in a paper read at the

Congress for Psychotherapy in 1931.) In a patient whose muscles were hypertensed, I saw a female gymnastic teacher treat the sufferer in a very sound way. To begin with she made him lie upon the ground, roll about there, kick and fling his arms to and fro. Think of the lower animals (for instance a recent monkey film), and how they discharge their affects. This is necessary, that they may get rid of an over-accumulation of tensile impulses. When that has been done (and done thoroughly, without regard for æsthetic considerations !), peace will have been restored, the storm will have cleared the atmosphere. Then you can begin to talk of relaxation.

I need hardly say that similar considerations are applicable in the mental sphere. As an example to avoid, let me tell you of a man who styled himself a psychotherapist, and who told his patient, tormented with anxieties and vexations, to lie quietly upon a sofa and relax. At the command, the patient manifested obvious restlessness, in the form of a nervous tapping with the hand. This annoyed (!) our famous therapist. His further injunction, "Can't you stop that silly fidgeting," having been of no avail, he and his patient entered into a livelier and ever livelier argument, which culminated in an exchange of blows. Here, obviously, the doctor was to blame and not the patient ; for the former should certainly have been able to realise that his patient needed to abreact, and that it behoved the doctor to allow for this need.

Relaxation, then, can only ensue when hypertension has found due vent. This has to be borne in mind as regards the would-be reposeful expiratory exercises now so much in vogue. It must never be forgotten that expiration is essentially the passive phase, inspiration

the active and tensive phase, in the polar respiratory process.

In our discussion of the difficulties that stand in the way of relaxation, there is another to be mentioned. How hard is relaxation for us poor human creatures in a predominantly hostile and menacing environment ; in a world where one man is after our money, another is trying to steal our position, and a third wants to deprive us of our reputation. Though we are surrounded in this way by enemies, we are suddenly ordered to relax, not alone physically, but (the two are inseparable) mentally as well ; we are trustingly to throw down our defences and to detense. A baby can do so readily enough, protected as it is by its cradle, by its parents, and by a loving environment. But how can an adult do the same ? Has he not become too mistrustful ? Has not bitter experience taught him the need for being ever on the watch, perpetually on guard, always tensed to defend himself against potential enemies ? How then can I, without qualification, impose relaxation upon my patients ? The matter is not so simple as that. Especially hard is it for modern man, who has so often been put out of tune with the idea of a loving surrender to Eros, which he has been taught to think of only as a crude and animal gratification—whilst the other sublime form of self-surrender, the religious form, has become impossible to him. In this dilemma, it is true that rightly devised respiratory exercises may be most effective. They offer a possibility of getting into harmony once more with the world, by self-surrender. Breathing is a marvellous reproduction in miniature of what we have mislearned and must learn anew. For in expiration we give ourselves up to the outer world by perfusing ourselves into it ; just as we take this outer world into ourselves

when we draw it into our lungs. In the act of breathing, we can begin to relearn, and can also teach others, how to confide in these worlds which may be termed the air, the vital spirits, the atmosphere.

Agreed, your patient's brain, his intelligence, will not understand the foregoing. Nor is that requisite. But something deeper in him will understand : his spinal cord, his solar plexus, his caput abdominale, his instinct. Inasmuch as your patient, a rational being, knows in the conscious that he is making respiratory movements which (for the purposes of the exercise) have to be made in a particular way, he simultaneously intuits something that is more important and more profound. We all have intimations of the significance of the breath as more than a mere exchange of oxygen and carbonic acid ; intimations that cling to the atmosphere of such words as *aura*, *animus*, and *anima*. Life begins with the first breath, and ends with the last. The spirit of God moved upon the face of the waters ; . . . and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. For breath is the soul or soul-substance of man—once more, not " soul " in the Christian sense of the term. Because this is so we must hold a hand in front of the mouth when we yawn, lest, by magic, our spiritual emanation should harm him who stands opposite us. Remember, too, that the Greek word " *pneuma* " signified primarily wind or air ; secondarily, breath, " *pneuma biou* " being the breath of life ; thirdly, spirit, inspiration ; fourthly, a spirit, spiritual being ; fifthly, the Holy Ghost.

This kinship to the ethereal enables us to recognise in the pneumatic vital cycle of the respiration something

higher, freer, less constrained than is to be discerned in the earthbound cycle, the vegetative vital cycle of nutrition and the animal vital cycle of the circulation. Thus the air and breathing are symbolised by the bird, both in modern dreamland and in ancient mythology. There is, for instance, an Egyptian fairy-tale,¹ in which a serpent converses with a bird ; the serpent having been, in Egypt, the divine creature of the belly, the symbol of the mortal and earthly half of the soul ; and the bird having been the representative of the immortal, the heavenly part of the soul. As against one-sided views of to-day, I again feel called upon to insist, however, that the breath is closely interconnected with our " lower " nature, with " the serpent ". It is intimately associated with what you must carefully avoid despising, in an innate pseudo-Christian spirit of repression or in accordance with the dictates of a spurious morality or an over-refined æstheticism ; is intimately associated with that which, in the stratification of our being, is unquestionably the heavier and more inert part—with that which, to symbolise once more, is nearer to lead than to gold.

Let me illustrate what I have just been saying by a simple clinical observation. In the course of experimental work a good many years ago, carrying out my experiments on myself and on others, I tried the effect of what we termed " hyper-ventilation ", that is to say of repeated forced expiration. Thereupon we became aware of a phenomenon which puzzled and disquieted us. Those who practised this forced expiration soon began to suffer from excitement and agitation, in most cases of a massively sexual character ; and they suffered also from intestinal discomfort. We found, in fact, that a particular kind of deliberate inter-

¹ B. Renz, *Der orientalische Schlangendrache*, Augsburg, 1930.

ference with the breathing (which might also arise spontaneously upon psychogenic lines) modified the psychophysical happenings of the "lower" spheres of the body, affected the wellbeing of the blood circulation and of the intestines.

I could give you numerous instances of the way in which, by intentional modifications of the respiratory process, man can affect the obscure happenings in the underground regions of his vital structure. The importance of the breathing to the activity of the abdominal organs will only be denied by those who have never seen how obstinate constipation or serious disorders of menstruation can sometimes be cured by abdominal respiratory exercises without any other treatment whatever.

Just as the respiration thus modifies all that happens in the basement, so, in its turn, the breathing can be modified by what is going on down below. It would be superfluous to give you illustrations of this.

"Yoga" exercises are to-day very much in fashion, being practised to secure an influence over the inner life. The foundation of these exercises is always some sort of regulation of the breathing.¹ Their nature can be made comprehensible by our conception of the body-mind unity. Just as the breathing is of decisive importance, physically speaking, to the life of the deeper personality, so is it likewise psychically speaking. Every one who is well informed upon this topic will confirm my statement that by regulated expiration you can disclose, agitate, mobilise, and bring into or near the upper strata of consciousness, depths of the mind which analytically, by purely psychological methods, you could only sound with difficulty and in the course of a

¹ J. W. Hauer, *Der Yoga als Heilweg*, Stuttgart, 1932.

number of long sittings. A man may come to you seemingly in fine condition, radiating self-confidence, and after ten or twenty minutes' breathing exercises he will be lying in front of you a wreck, weeping, wailing, disclosing to you matters he would have acknowledged to no one, not even to himself, at ordinary times. The whole façade, so to say, has suddenly collapsed, revealing behind its ruins the real personality it concealed.

Please do not suppose I regard such drastic methods as advisable! Speaking generally, the psychotherapist will carefully avoid them. But they are common enough in the practice of tyros who, having acquired a smattering of respiratory lore from some specialist or romanticist in these matters, have been turned loose upon the world, and have absolutely no idea—since they know nothing of psychology—how to cope with these psychical convulsions. I have again and again observed that, by "respiratory exercises", psychical elements have been conjured up out of the unconscious—affects, fantasies, vivid dream-pictures—by which the respiratory specialist was as puzzled as an analytical chemist who was nothing else would be by a poem.

I do not tell you these things in order to recommend such disorderly respiratory gymnastics. I speak of them because the errors of uncritical, unmedical, and unpsychological blunderers who intrude into this field serve to illustrate how important a knowledge and an intelligent control of the respiratory process are for persons who are psychologically competent. The Indian yogis have known as much and have made good use of their knowledge for millenniums. We of the West, however, are confronted with what for us is practically unexplored territory, with an unknown land in which we can hope to find much that will

promote life and healing,—a land we shall have to explore for ourselves, since it would be senseless and dangerous to introduce into the West without qualifications, methods which may have been most effective for the members of another race and under other skies.

It seemed to me advisable, at the outset, to emphasise the importance of the breathing in relation to all the "lower" cycles of life. This stirring of the depths is the primary significance of yoga exercises, in contradistinction to the usual misunderstanding of westerners who believe that the object of the yogis was and is, at all costs, to "ennoble" man in the Christian sense of the term. The explanation I have given you, however, will have made you realise that breathing-control affects, not only the "lower" personality, but also the higher, the spiritual personality—influences what I might call the ethereal and fiery world as contrasted with the vegetative and the animal world. If, on the one hand, by controlled breathing we are enabled to yoke the lower beast (in Sanskrit, yoga and yuga, "union" and "yoke" are kindred roots), and thereby enter into a treaty with it, so, on the other hand, by breathing exercises we can get into touch with the spiritual element, with air and with fire, with the "bird". Thus we become enabled to soar above our previous blind enslavement to our earthly and impulsive nature. By breathing rightly we can, for instance, engender that "divine" tranquillity which, according to oriental doctrine, is essential to the acquisition of exalted knowledge. Richard Wilhelm, with whose book, written in conjunction with Jung, *The Mystery of the Gold Blossom*,¹ you are doubtless acquainted, points out as an

¹ Wilhelm and Jung, *Das Geheimnis der goldenen Blüte*, Munich, 1929.

essential part of the meditations of the Chinese Buddhists that the breathing becomes extremely superficial, those engaged in such meditations ceasing to be aware of it. Only when the respiration has become frictionless, so faint that a casual observer might suppose the person sunk in meditation had entirely ceased to breathe, do perfectly lucid feelings enter the heart, and overwhelmingly great cognitions arise in the head. So, at least, declare the adepts. Enough of this matter, however, for the moment. I have alluded to it, even at the risk of being regarded as "lacking in precision", partly because in other than medical circles such matters have already attracted widespread attention, but partly also because I believe that within half a century they will be considered to be of eminent scientific importance.

Any one of you who may still doubt the decisive importance of the respiration to vital happenings will do well to consider, from the purely clinical outlook, what goes on in the body in the act of breathing; to remember that there are involved in it the nose, the lungs, the ribs, the diaphragm, the liver (metabolism), the heart (the circulation), and the abdominal viscera! It is desirable to insist again and again upon the universal way in which the process of breathing is linked up with all parts of the body.

Consider, too, that respiration is cardinally a functional process. Its far-reaching anatomical and physiological connexions, make it peculiarly significant. You find this fact most clearly recognised, and elaborated with remarkable comprehensiveness, in the brilliant studies of G. A. Römer,¹ who has found it possible to gain such precise

¹ G. A. Römer, *Probleme und Methoden der modernen Persönlichkeitsforschung*, Stuttgart, 1930; and *Die wissenschaftliche Erschliessung der Innenwelt einer Persönlichkeit*, Baale, 1930.

knowledge of a man's inner personality from a study of the course and type of his breathing, that employers have come to make extensive use of his methods in the examination of an applicant's qualifications for employment. Römer also applies a method of respiratory education in order to bring about an inward transformation of those suffering from psychical disorders.

By its universal character on which I have already insisted, by its proximity to the psychical sphere, the breathing is peculiarly adapted for such investigations and methods of treatment; and its suitability is reinforced by another quality. At the outset of this lecture I pointed out that, where respiration is concerned, we are able to intervene voluntarily and deliberately, consciously that is to say, in one of the organic processes which is in other respects automatic and autonomic. There is no other field of the autonomic life in which that can be done. No one can deliberately and voluntarily modify the circulation of his blood. Although it is occasionally maintained that this can be done (I shall consider the matter by and by), the contention is erroneous. Nor can any one directly originate peristaltic waves in his intestines. At most, he can check them or further them. But you can intentionally arrest or otherwise modify your respiratory movements whenever you please. As to whether you do so to good purpose or to bad—that is another story.

Apart from the direct outcome of a technical control of the breathing (see above), an immersion in this process, our power of achieving a more or less arbitrary interference with it, gives us what I may call a philosophical insight into our own bodies, teaching us what freedom is. We learn thereby to understand how fallacious is the concept of free-

dom as a purely individualistic, unrelated, ego-centric and arbitrary caprice, as a foolish and exclusively private "I will this or that." What we effect with a "freedom" of that sort is shown you by the example of the forced respiratory exercises alluded to in an earlier part of this lecture. Römer's respiratory graphs disclose the titanic character of an exaggerated manifestation of "will-power", of a convulsive and fanatical observance of "duty", of an excessive individualism. This pseudo-freedom of an uprooted and anæmic ego is far from being what we mean when, in current speech, we say that the sense of freedom is located in the thorax. (The freeman breathes vigorously and easily both in and out. He is free who "throws a chest" vigorously. The slave, the serf, breathes inadequately, as if his chest were constricted. Emancipated woman discards her corset.) Let me quote Carus once more. "When we speak of 'freedom', we must think of something else than sheer caprice, than a simple 'do as you like'. We think of nothing other than enfranchisement from the inappropriate, of the gratification of our will along the lines of what is fundamentally important." Freedom in general is only possible in the sense wherein we are free to breathe or not to breathe—as a free interarticulation with organic necessity, as contrasted with dull compliance on the one hand or with foolish caprice on the other. The attempt to put a spoke in the wheel of this organic apparatus (an attempt which was the pride of our recent forefathers, but which we now recognise to be a frequent cause of neurosis), is not freedom or energy or character, but folly. On the other hand, to remain mute and unconscious while the wheel, the Juggernaut car, of the organic apparatus rolls over us, is to remain primitive, to remain on the animal level. A study

of our powers of breath-control teaches us genuine and fruitful freedom ; the conjuncture of the upper and the lower, of the ego and the id, of will and law. You remember what Goethe wrote : " God plays the organ, and the devil blows the bellows." God, the spiritual principle, the Holy Ghost, plays the organ ; but unless the devil be there to blow the bellows, not even God himself can produce a note. If, on the other hand, in the absence of God fingering the keys, the devil (the unconscious-earthly, the clod and the animal) continues to blow the bellows, nothing significant results. From this image we learn that only through a union of opposites—of polar contrasts, that being a problem with which we shall be much occupied in the psycho-analytical part of our course—only through a union of the ego and the id, of mind and body, of will and must, can true freedom arise.

Breathing exercises, therefore, will teach you much more than theory can teach about man's true freedom. He who has learned freedom in this sense has liberated the bird within him, the bird which, like an eagle, soars in true kingship above all that is lowly—as divine serenity, and not as titanic defiance.

Having devoted so much time to a consideration of healthy and suitable breathing ; having discussed its metaphorical relations with ebb and flow, systole and diastole, night and day, negative and positive—let us turn to consider once again what happens when this polar rhythm is disturbed. We will contemplate a very striking and by no means rare though frequently overlooked clinical picture, that of phrenocardia, as Herz terms it,¹ and which Hatting-

¹ M. Herz, *Die sexuelle psychogene Phrenocardie*, Vienna and Leipzig, 1909.

berg has more recently pictured as the "respiratory corset". This diaphragmatic-cardiac-neurosis is characterised by three main symptoms: first, pain in the left side of the thorax below the cardiac apex, a pain due to a morbid contraction of the diaphragm; next, excess of diaphragmatic tone, the diaphragm being depressed to an abnormally low level by a sort of cramp; and, thirdly, palpitation, which arises secondarily, through difficulties imposed upon the working of the heart by the two primary troubles. Such an attack of diaphragmatic neurosis presents an alarming picture. There is a convulsive fixation of the midriff in the attitude of full inspiration; the patient cannot get any more air into his lungs; his heart beats furiously; he is overcome by intense anxiety. (Often enough, the attack is mistaken for one of bronchial asthma, or for a manifestation of grave cardiac trouble.) Apart from the local spasm of the respiratory muscles, there is a general condition of extreme tension. Relaxation occurs from time to time with a profound sigh, then the spasm recommences.

I have used the masculine pronoun "he", to generalise; but Herz pointed out, and Romberg agrees, that this neurosis is much commoner in women than in men. Most of the sufferers are sexually ungratified women. Let me remind you, in this connexion, of what I said regarding detumescence in the sexual orgasm, that the crescendo of excitement must be followed by a decrescendo, a relaxation, a declining curve. In the respiratory realm we see in phrenocardia the result of a chronic crescendo not followed by adequate detumescence. It is not surprising, therefore, that in the clinical history of persons suffering from phrenocardia we often find that coitus interruptus has been practised for a long time, with the result that one of the

partners—usually, of course, the woman—has been sexually excited, but seldom or inadequately gratified.

Psychologically, as well as physically, the crescendo of the act of sexual union denotes extreme tension, the utmost activity. It is an absolutely non-rational, an extremely mysterious and uncanny moment in a life-process that in other respects follows an almost invariable round, when two distinct individuals, in an expiratory interfusion form a "we". Nature has veiled this magical happening in the obscurity of unconsciousness, in the dreamland of impulse. An immersion in night, a sinking into the depths (and not into pleasure alone), is part of the enigma of erotic life. To hinder this or to shun it—as is done by coitus interruptus, which demands from the male partner a disturbing persistence of full awareness, and which the female partner usually finds an abrupt hindrance to the development of the orgasm—is utterly unnatural and brings vengeance in its train. So does any interference with the natural onset of detumescence owing to anxiety, disinclination, moral inhibitions, or what not, in either partner. The fundamental requisite is that the great ascent should be followed by a spring into the depths, a spring which can only be successful when it is achieved without taking thought, for otherwise the tensions remain unrelaxed; cramp conditions and anxiety are the consequence.

Nor is it only in the sexual sphere that the shunning of the lapse into the unconscious is destructive, for in this respect what happens in the sexual life is but symbolical of what happens elsewhere. The sexual is but a crucial instance. As Goethe wrote, "man cannot long persist in consciousness or in a conscious condition; he must ever and again flee into the unconscious, where his roots lie". The

statement is generally applicable. To modern man, however, to man of our times and dwelling in our latitudes, to man who has to a large extent forgotten how to lose himself and to forget himself in festivals and carnivals, in cults, and even in the arts, this outflow of the senses in the sexual life provides almost the only remaining possibility of a leap into the unconscious, of a transition from the realm of the ego to the realm of the "we". Almost the last possibility of that becoming unconscious of which another poet remarked: "Only since I gave myself unrestrainedly have I possessed myself wholly."

Whereas this failure to relax, this loss of ability to merge oneself in the unconscious is, when vengeance is taken by the onset of phrenocardia, almost always sexually determined, in the case of a much commoner respiratory trouble which is psychogenically caused or in part psychogenically caused—namely bronchial asthma—the factors are far more multifarious.¹

There is no longer any room for doubt as to the important part played by the psyche in the origination, the course, and the cure of this trouble. Besides this fact, we find again and again that paroxysms of asthma in which the psychopathological factor is as plain as a pikestaff have been treated for years and years by drugs, and treated fruitlessly.

It may be taken as a matter of course that a bodily predisposition is requisite for the onset of bronchial asthma. Such predisposition is invariable in the case of organ neuroses. As regards asthma, Strubing, who has recorded some interesting experiments, insists upon the importance of predisposition. He made his subjects deliberately

¹ See A. Kronfeld, *Die psychophysischen Beziehungen bei den Organneurosen*, "Jahreskurve zur ärztlichen Fortbildung", May, 1932.

attempt to imitate the morbid breathing of the asthmatic. Some of them could never learn to do so, whereas others, after a few trials, were able to produce the typical whistling sounds in the lungs. Many, indeed, imitated so successfully that afterwards it was difficult to rid them of the tendency to asthmatic paroxysms which had thus been artificially induced. What was purposively effected in these cases can, of course, arise involuntarily when an individual predisposed to respiratory disorders, begins, as an outcome of a jangled mental life, to breathe in an "asthmoid" fashion.

Since attention was first directed to the fact, there has been accumulating in medical literature a large number of clinical histories of asthma originating psychogenically and cured psychotherapeutically. We have especially to thank Kohnstamm, Laudenheimer, Wittkower, and Römer for this. Be it understood I am not talking of a harmless dyspnœa, but of genuine asthma, with all the clinical characteristics of that disease, such as typical whistling sounds in the lungs, eosinophilia, and crystals. It was Freud who directed our attention to the importance of sexual factors in the causation of asthma, and there can be no doubt that such factors are very frequently predominant. Stekel records a case in which the patient had suffered from asthma for twelve years. The paroxysms had begun six years after marriage and two years after the beginning of coitus interruptus. The asthma then disappeared for eight months, when the wife, after all, became pregnant, and during pregnancy intercourse was effected in normal fashion. Here is another instance. A woman always suffered from asthma when her husband was away from her. When left alone in this way, she had erotic dreams in which she was

unfaithful to her husband ; and the asthmatic paroxysms always began immediately after the climax of such an intimate imaginary scene. Still, there are plenty of cases of asthma in which non-sexual factors have initiated the paroxysms. For example, a man expelled from Upper Silesia, where for years he had suffered from asthma, was free from the disease in Offenbach, because of the more favourable climate, so he believed. But one day, when summoned back by letter to his old home, he promptly—though still in Offenbach—had a paroxysm of asthma. His case was recorded by Moos. Another patient of the same doctor, whose case had it been less carefully observed might have been treasure-trove for the adherents of the climatic theory or for the allergenists, was that of a young miller who was continually suffering from attacks of asthma brought on by the floury dust in his father's mill. But his father was a violent-tempered man, who stormed and raged at him. In another mill, where he subsequently worked, he had no trouble from asthma. Then there was Laudenheim's patient, a dealer in furs who, until cured by psychotherapy and nothing else, had only been able to enter his fur-store when protected by a gas-mask.

Now I should like to add the story of one of my own cases. He was a civil servant who had suffered from asthma for thirteen years. His previous history was as follows. He had always led an irregular, vagrant life, and in 1913-1914 had fulfilled his ambition to become an actor, being one of a company of strolling players. Then came the war, and he was called up. Being sensitive, emotional, and imaginative, he was very ready to play the hero in his military uniform. On the other hand, he found drill and being ordered about extremely disagreeable, so that the surge of

enthusiasm with which he had rallied to the flag speedily subsided. In November, 1914, he fell sick with bronchitis, which proved obstinate. After a while, he was sent back to the drill-ground, but soon became so ill that he had to be readmitted to hospital, where a genuine asthma developed. You will find it difficult to believe, but from the winter of 1914-1915 until the autumn of 1918 this "soldier" lived without pause in hospital, though not always in the same hospital. Numberless therapeutic methods were tried for the relief of his trouble. When the revolution came, he was relieved from the need for soldiering, but now was under the harrow of economic difficulties. No chance was offered him on the boards. He had to accept a minor official appointment, which was far from being conformable to his ideals. Then he married, thus at length becoming a thoroughly "respectable" citizen. When he came under my care he was so weak that, even when temporarily free from asthma, he took from twenty to twenty-five minutes to walk a quarter of a mile. In the course of a few consultations it was made plain to him that his illness was psychogenic, being a method of defence, adopted in large measure unconsciously, against harsh necessities in which he could not find the self-expression he craved for. His attacks of bronchitis, subsequently developing into asthma, were indeed, physically considered, the outcome of a predisposition, but psychologically regarded they were expressions of the lack of an "atmosphere" he had become accustomed to and craved for; they were indications of his failure to relax his personality on the drill-ground; and he realised why, under the all-prevailing stresses of the war years, he could not admit as much to himself. Also it became plain to him that his subsequent life as a civil servant could not alter but

could only confirm this behaviour. Self-understanding, reinforced by nerve-point massage and breathing exercises, soon put an end to the asthmatic paroxysms. The patient attended a continuation course with good results, and since then has remained healthy, even in unfavourable seasons of the year, in tobacco-laden rooms, and so on.¹

The psychogenic causes of asthma are, let me repeat, multifarious. Often enough we can find no trace of sexual factors. (Unless, of course, we regard everything as "sexual", as do many of Freud's pupils, who seem obsessed by this idea. One such "authority" has tried to "explain" asthma as follows. The column of air "conceived by the patient to be a phallus" moves rhythmically into and out of the "vagina-shaped air-passages"; we have, therefore, to do with a coitus equivalent or a masturbation equivalent!) Here you have an example of "psychologism" of the worst kind, of third-rate psychobiology, such as rightly arouses distaste, scorn, and hatred. Apart from the question of being obsessed by sexual interpretations, how absurd is the assertion that an asthmatic breathes in and out rhythmically. That is precisely what he is unable to do. Still, such follies must no more turn us aside from psychological outlooks upon respiratory disorders than they turn us aside from important discoveries in the physiological domain, such discoveries as allergy or anaphylaxis. As the reports of Hansen, Wittkower and others have shown, an individual allergic hypersensibility is only one of the determining factors of such troubles. We have plenty of observations to show that one asthma patient can only be relieved

¹ Heyer and Bügler, *Möglichkeiten und Grenzen der Psychotherapie bei Organneurosen*, "Deutsche Zeitschrift für Nervenheilkunde", 1927, Vol. XCVIII, pp. 133 and foll.

by desensitisation, and that another, who has the same specific hypersensitivity, can be cured psychotherapeutically. We still lack definite evidence as to whether allergic hypersensitivity can be effectively modified by psychotherapy, though as a matter of principle I do not doubt that it can.

To sum up, breathing is the third "vital cycle", is the sphere in which, rising above the slumbrous world of the earthly, above the dull domain of the animal, we already begin to scent the freer atmosphere of the unburdened, quasi-spiritual mind. In this realm, therefore, biological being becomes transformed into a moral problem of the individual life.

CHAPTER FIVE
THE MENTAL VITAL CYCLE
INFLUENCE OF MIND UPON BODY.
TREATMENT BY SUGGESTION

YOU will expect me to devote the present lecture to the fourth vital cycle, the psycho-physical cycle. If I were perfectly logical and consistent, I should follow up my account of the earthly nutritive, the animal impulsive, and the pneumatic life with an account of those peculiarly mental or spiritual elements in man which, on the physical side, are associated with the higher differentiation of the central nervous system. This highest phenomenal form and phenomenal world of life, appearing exclusively in man, associates to the three elements we have already considered (earth, water, and air) the fourth element, fire, which has ever been the symbol of the Holy Spirit or the Holy Ghost.

If, nevertheless, I content myself for the moment with this brief reference to the matter, you will be good enough to excuse me. Let me frankly admit that in part I am reduced to silence by a lack of sufficient experience, by a lack of maturity of view. But, apart from my own shortcomings, I regard it as a general truth that at present all we are enabled to say about this domain can be nothing more than intimations and foreshadowings. In previous lectures we have come to realise that primitives still "think in their bellies"; that in those who are somewhat more advanced there develop a life and experience appropriate to the

"blood"; and that later still, on a third and yet higher plane, there constitutes itself as reality a pneumatic world, a world of mental happenings, much more tenuous, much freer, far more conscious than the impulsive world of the blood (of the affects) and the comparatively inert self-preservative world of the intestines. We Europeans are now in the act of realising this "third realm", that of the pneumatic man.

I have deliberately uttered the political catchword of the "third realm". The more you accustom yourselves to think psychologically, the more firmly convinced will you become that statesmen, politicians, and even the masters of the art of advertising, are intuitively inclined to make use of such outcrops from the unconscious, such magic formulas heavily charged with symbolism, which exert so powerful an attraction upon the masses—no matter that they are often very imperfectly understood. Deep calls to deep; the unconscious influences the unconscious. The symbol is far more convincing than the shrewdest of deductions and logical demonstrations.

Whereas, then, in my view, we are already beginning to achieve the conquest of the "third realm", of the pneuma (to put the matter in psychological terms), are already beginning to purge our minds of an undue contamination with impulsive affects; and whereas, to express the matter biologically rather than psychologically, we are acquiring a new sort of life more highly centred than the life of the belly and the life of the heart—the man of the "fourth realm", the man of the pentecostal miracle, has not yet been born, at any rate in our nation. If the power of the Holy Ghost exists in us at all, it is only in dreamlike anticipations of a remote future, in rare persons, and in sparse moments of

spiritual exaltation. Not yet has he arisen, the thoroughly awakened, the illuminate.

You will understand, then, why it is that the present theme, which originated in a discussion of what are known as the organ neuroses and then led us on into an attempt to understand the essential nature of the vital cycles, must be broken off short at this point. As to whither the discussion, if continued, might lead, that is for each one of you to meditate for himself.

Let us turn to another problem, which will certainly have occurred to you in the course of the foregoing exposition. When I was referring to the influence that might be exerted by the psyche upon the movements of the intestines, the circulation of the blood, the endocrine glands, the sympathetic nerves, the breathing, etc., the question was already implicit, how such an influence of mind upon body was conceivable and practicable. The question is of peculiar importance because, as concerns mental influences affecting the organs, we so readily get upon the wrong track. Involuntarily we are largely dominated by an outworn conception, by the answer of 1870-1900 ; and we appeal to the "will". The "answer of 1870-1900" is, unfortunately, still in great measure, the answer of 1932. How often do we find in hospital, when a neurotic complains of his troubles and their treatment is being discussed, that the chief tells his house-physician and the students (as the last word of wisdom) how an appeal must be made to the patient's will. The sick man or woman lacks will-power, is not energetic enough. I think every one of you will again and again have been told that "will" is all which is requisite to initiate mental action, to overcome mental inhibitions, to bring about a more satisfactory mental attitude.

[But in that same period 1870-1900, Hughlings Jackson, the famous neurologist, was feeling his way towards a more modern outlook when he used to tell his students concerning "hysterical" patients, "What is wrong here, Gentlemen, is neither 'cannot' nor 'will not', but 'can't will'."]

As regards the "successes" of this systematised and unsystematised appeal to the will as a therapeutic method (it is usually the outcome of a strange admixture of schizoid philosophy and medical impotence), the less said the better. How could valuable results be expected along these lines? Just think for a moment! Can this famous "will" modify the beating of the heart? No. Can the will mobilise an inert intestine or check the undue movements of the bowel when it is over-excited? No. Can the will produce either the bodily or the mental manifestations of erotic excitement? Certainly not. As L. Klages has shown so clearly during recent years, the will has no creative force whatever; it cannot awaken life where there is none. Where movement already exists, it can favour it. When, for example, a peristaltic wave is running along the intestine, the will can reinforce it. But the will cannot initiate such a peristaltic wave, for if it could, constipation would be unknown. To use a modern image, derived from the internal-combustion motor, the will can "step on the gas" when the engine is running, but it cannot usurp the function of an electric starter. Very important is it, however, that the will can brake, can say no, can hinder or suppress. Klages, therefore, compares the function of the will with that of the rudder of a sailing ship, which only works (with a braking effect) when the wind fills the sails. You cannot propel a boat simply by the use of the rudder; but without a rudder, the man in the boat would be at the mercy of the

wind. Another image I am fond of using is that of rider and horse. The horse is the *élan vital*, the vital impetus. Unless you have a horse, you cannot ride. But the man in the saddle must control the horse with bridle and spur. Every one with a "good seat" knows that the fundamental requisite thereof is that the rider should understand his mount, and that things go ill with both horse and rider if the rider lacks empathy and merely plays the brute towards the brute-beast on whose back he sits. That is why there is an "art of riding" just as there is an "art of life". Both are fine arts; both are difficult arts; in both cases, will and knowledge must be reconciled and fruitfully combined with force.

That must never be forgotten. Even though the will can deliberately intensify itself (a fact which, in my opinion, Klages tends to overlook), it can never be creative.

But if this be so, you will inquire, how can the conscious influence the unconscious, how can the conscious modify happenings in the organs, if not by an act of will? Let me illustrate the "how" by an example. A few years ago a man was making the round of the hospitals, declaring himself able "by an act of will" to modify the action of his heart, his blood-pressure, the movements of his diaphragm and of his intestines. He himself probably believed that all this was done by "will-power"; and, as I saw, many who watched him at work believed the same thing. Psychological investigation disclosed, however, that these very remarkable changes in his physiological life were not brought about by an act of will. True, he could increase his pulse frequency from the normal to 160 or more. He did so by imagining himself to be standing on the quayside in Hamburg about to fall into the water, where, being unable to

swim, he would drown. This was a manifest autosuggestion of an anxiety-tinged idea. I have already told you that anxiety can increase the frequency of the pulse and bring about a rise in blood-pressure. By frequently playing this trick upon himself, the man had become able to dispense with the mental representation of the whole business. A mere catchword rising into his mind could start the familiar process. [A conditioned reflex.] The physiological reaction followed so promptly upon the catchword that he honestly believed himself to be influencing his heart-beats by his "will".

This instance shows us plainly enough how we can act upon what is going on in the depths of the mind-body : not by the will, not by logical thought, but by affect-tinged ideas. Let me remind you of an earlier part of these lectures, when we were discussing the psychology of the organ cycles or spheres. If we wish to influence the "depths", we must "converse" with the vegetable-animal within us, must make our wishes comprehensible to it, just as we should "converse" with animals, with primitives, or with little children. We must discover the mental equivalent, the psychical method of expression, of each organic domain.¹ Abstractions are accordant with the higher centres of the brain, with the cerebrum ; imaginative ideas, metaphors, correspond to the lower, the unconscious, the "magical" domain.

Jung tells us that on one occasion he had vainly tried to induce a negro to carry a letter for him to some one. He

¹ Küppers writes : " Whatever in psychological terminology is said of the ' person ', can at any time be translated into the physiological terminology which applies to the ' organism ' ; and conversely."—" Archiv zur Psychiatrie ", Vol. LXXIV, Hefte 2-4, 1925.

gave the order repeatedly, but the man did not move. Then the headman came to his rescue, took the letter, ran with it for a few yards in the desired direction, uttered encouraging cries and made appropriate gesticulations, "exemplifying" the desiderated process. Then the messenger understood. He seized the letter, and made off with it at top speed. The conceptual order had been incomprehensible to him; but the dumb-crambo "business" touched the spot, appealed to the belly-brain of this primitive, effectively mobilised him.

In the "interference of two phenomenal series, the thymogenic and the physiogenic" (Wexberg), the world of images is attuned to the blind organic happenings, and the latter is attuned to the former. These spheres appear psychologically as images, and in the image they work physiologically. Many may regard this statement as "mystical", as "Orphic". Still, it is not our fault if the official psychology of the turn of the century contemplated life as other than it is, and, closing its eyes to certain important domains, tried to damn them by speaking of them as "mystical"! That psychology created a wave of pseudo-mysticism by withdrawing extensive regions of life from reasonable consideration. Thus were produced the turbid waters in which to-day the occultists and obscurantists, the spiritualists and the anthroposophists, love to fish. If, to-day, our critics would fain tar us with the brush of "mysticism", we answer that the world of imagery (even of extremely irrational imagery), of symbolism, of fantasy, is no less real than the world of "recognised" realities, such as concrete objects or classification thereof. Moreover, when we do this, we are in good company. A method evolved by one of the most ancient civilisations, a

carefully elaborated and most successful method, that known as mantra-yoga, widely diffused in India and beyond the borders of Hindustan, is one which makes a deliberate use of the power of imagery in mental life.¹ Yoga (union, yoking, coupling) works upon the depths of a man by setting him to meditate before an image or a picture. Not with an eye to the æsthetic effect of the representation, as is customary among us Europeans.² Nor are any explanations given. The point is that every effective image or picture has a magical power ; that it charms, allures, and binds. It has the power of which so much use is made in Catholic churches, where bright pictures hang on the walls, or where the windows are of stained glass ; the power to wield which the priest does not simply speak, but intones ; that power which he exerts no matter whether he uses Latin or some completely "incomprehensible" tongue. The puritanically jejune intelligence knows nothing of this power, which can be grasped only by the "midriff", for it plays its part in profounder spheres than that of the intellect or of arid morality. The image has its due effect upon him who meditates on it and contemplates it. By it he is made gravid.

Let us return to our narrower theme. You will now recognise clearly how preposterous, how absurd, is the attempt to cure by an appeal to the "will". You have before you, one who, for psychological reasons, is possessed by an image ; he figures to himself that he is paralysed, that he cannot write, or that he cannot speak ; or one or another organ, apart from those already named, is "affected" by

¹ See Hauer, *Psychoanalyse und Yoga*, Kongress für Psychotherapie, 1930 ; *Der Yoga als Heilweg*, Stuttgart, 1932.

² See Zimmer, *Kunstform und Yoga*, Berlin, 1926.

ideas (images) which are usually unconscious. You cannot make an inroad into these depths by reason, by issuing your orders. Only a counter-image can exorcise an image.

One of my patients was a boy of four, who again and again waked his mother at night by shrieking loudly. When she came to him, he declared that "it" was crawling about on the floor and growling. The mother could not dispel her son's anxiety by reasonable arguments. At length, however, the youngster discovered a cure himself. "When 'it' comes again, I shall kick about with my legs; then 'it' will think I am a lion and will run away." The appropriate counter-image had been created, and the anxiety was dispelled.

Reason can understand fantasy, can throw light upon it, but can never lay the spectres that fantasy creates. For fantasy, imagination, knows more than reason knows about the enigmas of the world, knows sooner, knows more intimately. Think of Haeckel's grotesque endeavours to reason mankind out of myths and symbols by the methods of natural science. Essentially, in my opinion, Haeckel was of an artistic temperament, but was led astray by the rationalism of his epoch. That was why he attempted to dispel once for all the miracle-working image of the virgin birth, an image which has been powerfully operative for thousands of years in the mysterious depths of the human mind, by demonstrating the concrete impossibility of parthenogenesis in human beings. His rationalist scolding was of little avail, and was soon forgotten. But the image of the virgin birth remains, continues to work, deep calling to deep.

When we come to the analytical part of this course of lectures, we shall dwell upon the fundamental importance

of imagery, imagination, and symbolism. For the moment, however, to keep within the limits imposed by our present theme, that of the body-mind unity or yoke, it will suffice to make a few practical applications. Moreover, from this standpoint we shall readily understand the simplest and most widely diffused of psychotherapeutic methods—suggestion in its various forms.

I will take a practical instance. You have a patient suffering from constipation, and wish to treat him by suggestion. He has already been hypnotised, and lies before you in a trance, fully accessible to your suggestions. Now, you would make a great mistake if you were to say to him he need only take pains, and then his digestive system will work all right. Nor would you do much better by simply declaring: "You will have satisfactory motions." Such a phrase is not enough to arouse the requisite image in his mind. What you must tell him is something like this: "To-morrow morning at seven" (or at whatever hour is most practical, in view of your patient's daily habits) "you will suddenly feel an uneasiness in your belly, peculiar movements, making you aware that something stirs there. You will instantly realise that you must go to the toilet. But you won't have time to stop and think about it much. You will be in urgent need, will have to hurry along," and so on, and so on. You may try to paint what will happen even more vividly. The livelier the play of your own imagination, the more sympathetically you enter into the desired workings in your patient's abdomen, the better will be the result. The image will have blood in it; or, to put the matter psychologically, it will have executive tension.

That is the way you must always get to work with sug-

gestion ; plastically, not " penny plain " but " twopence coloured ", with a fanfare. Every good suggester is a dramatiser, makes his hearers " see pictures ". One who lacks this faculty, had better leave suggestion to others. In the days when I myself still practised suggestion, I had an extremely instructive experience with an actress. My most vivid imagery left her unmoved—until it occurred to me that her profession had accustomed her to louder and more " stagey " tones. I acted accordingly, " acted " in both senses of the term, " played to the gallery ", posed and strutted—with excellent results.

But it is not by words alone that you will produce affect-tinged ideas in your subject. No less important is the general environment in which you work ; no less important are your gestures, your unexpressed being, the whole atmosphere. It is to these things that the unconscious and the subconscious are so sensitive. Thus the Buddhists have certain doctrines which are never conveyed by words, but only by gestures ; and it is these latter which reveal the profoundest mysteries. The various religious cults have recourse to music, to scents, to colours, in order to stop the ears and blind the eyes of the intellect, to blunt its critical faculty. That is what the rationalists complain of, foolishly saying that thereby the " victims " of these cults are " stupefied ". Agreed that there are many things which must be contemplated in a vivid illumination, when one is more than usually wide awake, when one is fully conscious and extremely critical. I am thinking of mathematical problems, abstract logic, dealings on the stock exchange, or chess-playing. But there are other mental worlds in which a different atmosphere must be breathed, and which must be approached in a different spirit. The characteristic

of such worlds is *chiaroscuro*. They are more plainly visible in a half-light than when the sun is shining brightly or in the glare of an arc-lamp. You will only be able to see into these dark abysses of the mind when you have caught the intellect (and also the will) off guard. Such is the chief aim of judicious practitioners of the art of influencing the non-rational in man. You will not have forgotten what I told you about treatment by breathing exercises. Another good example of what I mean is a familiar anecdote ascribed to Charcot. Two doctors enter a patient's bedroom. One of them greets him formally and enters into a reasonable conversation; the other stands a little aloof, and, while his colleague is talking, continues in low tones to utter suggestions. This is a concerted action. While one diverts the attention of the intellectual, the conscious sphere, the other, by a backdoor, is making his way into the unconscious, into the realm of the "spinal cord".

This same trick accounted for Dubois' success with what he termed "persuasion"; which was, in his hands, a peculiarly effective method because he himself believed that he never made any suggestion! His theory was that he influenced his patients solely by the "appeal to reason". He was absolutely unaware that beneath the threshold of this convention between him and his patients, there was a door which that very convention had opened into the cellarage, a door through which his unwitting suggestions made their way. Suggestion was, in fact, the main cause of his success.¹

It is not my purpose to give you any details regarding other suggestive procedures, any more than I have given you them regarding Dubois' "method of persuasion". Those

¹ P. Dubois, *Die Psychoneurosen*, Berne, 1905.

who are interested, can study them in the writings of specialists.¹ As regards hypnosis it will be enough to say that here, likewise, the idea is the only effective element: the idea of relief from tension, of one hundred per cent. passivity, of a growing sense of fatigue and heaviness, and ultimately the idea of slumber. When hypnosis has been induced, it is once more the ideas you instil which are effective, whether for experimental purposes or in order to bring about a cure. Hypnosis is suggestion in the superlative degree.

Having thus realised the indubitable reality and efficacy of working through the imagination, we might be inclined to suppose that the suggestive method, depending as it does exclusively upon an appeal to the imagination, must be the only and all-sufficient method for the cure of mental disturbances. But this is not the case. There are, to-day, a number of difficulties in the way of treatment by suggestion. A few only of these need be mentioned. You will find it as easy as ABC to get to work psychologically upon an uncultured, uneducated man or woman. Like a child, such a person has his mind open to plastic imagery, to symbols, to the emblem. Like one who is pious to the core, he is still convinced by legends and fables. In like manner we find that the speech of the "uncultured" is full of vigorous imagery. Hard though it be for language to rid

¹ K. Birnbaum, *Die psychologischen Heilmethoden*, Leipzig, 1927.—Bernheim, *Die Suggestion und ihre Heilwirkung*, Leipzig and Vienna, 1888.—Auguste Forel, *Der Hypnotismus*, Stuttgart, 1918.—Baudouin, *Suggestion and Autosuggestion*, London, 1920.—Hirschlaff, *Hypnotismus und Suggestionstherapie*, Leipzig, 1921.—Löwenfeld, *Hypnotismus*, Berlin, 1922.—Schilder and Kauders, *Wesen der Hypnose*, Vienna and Berlin, 1926.—Strauss, *Wesen und Vorgang der Suggestion*, Berlin, 1925.

itself of metaphor, in how desperately unimaginative an atmosphere do those who are called "cultured", the "highbrows", live and move and have their being! How unimaginative, how insignificant, how anæmic, are the turns of phrase we are continually encountering in newspapers, in the theatre, in books! When religious ritual and magic perished from out our world, art likewise paled. It degenerated into æstheticism, sensationalism, amateurishness, and a mere search for light entertainment. Where can you now find persons held in thrall by verse and song, by an enigmatic dithyramb, by an obscure rune? Such magical blood-letting is no longer possible. How, then, can we expect to work upon disillusioned people by the charms of imagery?

It is not only that the contemporary man of culture has involuntary defences against the influences that would appeal to his unconscious. He deliberately disdains the notion of being, as he would say, "talked over". If we would be honest with ourselves, we must admit that such, nowadays, is our immediate reaction to all that may seem to savour of the occult. We are most unwilling to be "influenced". We want to do or to leave undone what we ourselves think or feel to be desirable, and not to have our course of action modified by any one's whisperings. We will decide, deliberately, reflectively. No one shall suggest anything to us; no poem and no song. We refuse to acknowledge, for the most part, even that within ourselves are unconscious forces which are the mainsprings of our actions; we declare that we do this or abstain from doing that, not because the "id" decided the matter, but because the "ego" chose after due consideration.

This attitude of the modern man towards his non-ego

has its good side as well as its bad. Regarded on the good side, it is the expression of an attempt to maintain the ego against the numberless unconscious influences which make the child and the primitive a prey to the impulses of the herd. This attitude (to link on to what I said earlier) is a sign of the struggle for freedom as against the earthly and the animal ; it is the struggle for the conquest of one's own breath, for the expression of one's own free spirit. But no less certainly has this evolution a revolutionary counterpart in the form of onesidedness and exaggeration. However these things may be, the contemporary situation is one which makes effective treatment by suggestion extremely difficult and often impossible. That was why psychoanalysis became essential.

It would, I think, be superfluous to illustrate by examples how tenaciously and adroitly modern man endeavours to persuade both others and himself that he steers the ship of his life with the aid of reason alone ; how, to use the technical term, he " rationalises " whatever he does under stress of heterosuggestion or upon the promptings of his impulses. He behaves like a hypnotised subject to whom the operator has suggested that upon awakening from the hypnotic trance he shall move his chair to some other part of the room. If, when he acts on this suggestion, you ask him why he has moved the chair, he will never say : " Because you commanded me to do so." He does not himself know, in the conscious, why he did it ; he was impelled to do it by unknown reasons. But he will always give you a " reasonable " ground ; he will " rationalise " his action ; he will say that the chair was in somebody's way, or that it looked better in the new place than in the old one, or what not.

In precisely the same manner does the individual refuse to admit (unless—to anticipate—he has been taught better in the course of psychoanalysis, has been taught slowly and with difficulty and in despite of strenuous resistance) that in his unconscious, in a subrational or prerational sphere of his being, lie many of the “reasons” for thoughts and deeds which he ascribes to rational convictions. In this rationalist age, which is the offspring of the individualist age, we are exceedingly loath to admit that we are to far less an extent masters in our own household than we should like to be—that the “id” wills in most cases when the “ego” fancies that it does so. The current assumption is that the “ego” must be the ruler, and that the “id” must be dependent and enslaved. Such being our attitude, how poor are the chances of suggestive healing.

For we are always inclined to regard the suggester or the hypnotiser as the man of might, and the acceptor of suggestion (the “medium”) as the weaker, as the under-dog, as powerless, passive, receptive. It was characteristic of the age out of which we are only beginning to emerge—the era in which the will to power was glorified; the era in which the conquistador, the flying man, the engineer were idealised; the epoch of sabre-rattling, in which the drill-sergeant was uncrowned king—that a vigorous will, the wielding of power, should have appeared to be the things most worth having. To hold any other view was shameful. An extremely one-sided ideal of “manliness” prevailed, in association with contempt for all that could be regarded as femininity in the male, while “womanliness” in women was sentimentalised. Those who cherished such ideals and glorified such an image of their time ignored the obvious fact that (since vital manifestations always assume bipolar forms)

the will to power has impotence as its complement, and that the desire for superiority is balanced by a desire for inferiority ; with the result that in every living human creature, whether male or female, masculinity and femininity are simultaneously discoverable and are equally at work. The women of yesterday did their utmost, by an exaggerated masculinity of deportment, to overcome and to destroy the feminine, the passive, the self-sacrificing and receptive elements of their nature ; with the result that they became viragos who, however outwardly successful and seemingly efficient, were always extremely neurotic. The men of yesterday played similar tricks with themselves, with the result that the repressed femininity of their composite nature found vent in moodiness, sentimentalism, caprices, and " vapours ", culminating, at the male " change of life ", in that typical collapse of the overstimulated virile activities which the American speak of as a " nervous breakdown ".

In great measure the man of 1932 still thinks like the man of the turn of the century ; he wants to be a " he-man ", superior and essentially active. How can a suggestive " image " be effective in him, since this would need receptivity, the willingness to become a passive instrument with strings responsive to delicate plucking ? What chance with such a man has the suggester, the hypnotiser ?

I need hardly tell you that in secret the feminine-passive elements, the would-be impotent elements that desire to be led, have their way with us all. Every kind of vital force within us finds its path towards fulfilment. If we do not voluntarily leave scope for them, they will find scope for themselves unbeknown, and regardless of our conscious will. Just as the " he-man " lives out his

femininity in the form of caprices, and the over-active man in the form of some pitiable collapse (manifesting a grievous inferiority)—so, in meetings, organisations, and the like, does the ego-proud man waive the right of his ego grotesquely by accepting the catchwords of his class, his party, or his newspaper, with the servility of a dependent woman ; so, likewise, will the man who prides himself on his shrewdness thrill and shudder in a spiritualistic circle ; so, likewise, will a hard and successful man of business consult a clairvoyant and tremble before a hocuspocus horoscopicus.

Such internal difficulties are causes of failure as far as suggestion is concerned, not only upon the side of the patient, but also upon the side of the suggester. We therapeutists find it more and more difficult to maintain the simplicity of poise which is essential to the suggestive mastery of our fellows. The more we know of destiny in its shadowy workings, and the more we know of psychology, the more reflective do we become and the more dubious of our own powers. No longer can we thump the table and say : " That is good, and you must do it ; that is bad, and you must avoid it ; only an idiot would do that." What is " truth " ? What is " the good " ? Suggestive therapeutics, to have a fair chance of success, must be as unrestrained as a foal, as stupid and impulsive as a bull ; the suggestive practitioner must not think much either about himself or about his subject. Like a cavalryman, he must say : " Where is the enemy ? Charge ! " That is why, when we encounter prize specimens of the suggester (there always have been and always will be such), we are apt to find them simple, strong, uncomplicated, ultra-virile personalities, who have never been sicklied o'er with the

pale cast of thought. Their patients, too, are simple after another fashion, credulous, equipped with the "soul of a servant"—no matter to what class they may belong. Especially often will they move in circles where faith in collective, universally applicable values and truths still prevails (the nobility, army officers, etc.). The suggester meets the wishes of those who have never tried to fathom their own depths or to discover a meaning in life. He fulfils the very general yearning for an openly recognised law, for a lighthouse that shall guide through an ocean of difficulties. In the modern age, he harks back to the functions of the leader and the priest, God's representatives on earth. Unconsciously he himself, the suggester, delights in playing this role, rejoices in the exercise of this power. He is the shaman, the medicine-man. He must have never a doubt that he conforms to his "image" of what such a man should be, however little he may really resemble it. Such unconsciousness and primitiveness are indispensable to suggestive therapeutics. Nowadays they are rare. It is not merely that doubts, uncertainties, and weaknesses steal into our hearts nowadays. Behind the widespread desire to avoid being led blindly by others and to avoid a blind surrender to our impulses, I discern something eminently positive as well; I discern that which earlier in the course of these lectures I described as the will towards one's own breath, the yearning for the Holy Ghost within ourselves. The modern man refuses, as far as may be, to allow himself to be influenced from below. Even though he knows himself unfree, even though aware that it is beyond his power to dispose of himself from above as he will, still, he wants to know what determines his actions. He is much less inclined than of yore to seek the Spirit, the Law, the Right

in external forms, which he has come to regard as mere formulas. He seeks them in his own breast.

Here, once more, we have a situation which is apt to render suggestion inefficacious ; but it is a situation which gave rise to and continues to further psychoanalysis.

If I have subjected suggestive therapeutics to so detailed a criticism, it has been in order to show you how indispensable analysis has become. You will now realise, moreover, why the numerous opponents of psychoanalysis (it is impossible to bring sound knowledge home to every mind !) are so apt to extol suggestion, being themselves incapable of criticising it adequately. In this connexion I have one more argument to adduce, and I shall begin it with a case-history.

A young woman came to consult me because she suffered from severe attacks of migraine. Having been made to lie down upon the couch, she was plunged into a "healing slumber", and, when in this condition of profound hypnosis was told that at the second sitting she would sleep no less deeply and would then be given curative suggestions. Next time she turned up, however, she proved to be un-hypnotisable. Every one familiar with hypnotic practice will know that such a phenomenon is extremely rare. If you have a "good subject", one in whom profound hypnosis is readily induced at the first visit, to whom you suggest that the sleep will recur on the second occasion, such refractoriness as was here exhibited is almost incredible. What had happened ? What did the refusal of sleep depend upon—not, of course, a purposed refusal, but an involuntary one ? Only after this puzzling experience, did I make a detailed inquiry into my patient's clinical history—having shown, by my previous neglect of the matter, that in those

days I was still a typical hypnotist ! Thereupon it transpired that my patient's attacks of migraine, which were associated with constipation, loss of appetite, and mental depression, were the manifestations of an intolerable situation, both as regards her environment and her inner life. An illegitimate child, sometimes preached at in institutions, sometimes boarded out, but always and everywhere regarded with contempt because of her origin, she had at length (as do so many women) married to escape from the unhappiness of her previous environment. Mentally, physically, and above all as regards the facts of the sexual life, she was completely estranged from her husband. Her attitude was natural enough in one whose birth had been the outcome of forbidden lust ; who in various private households had been treated as a Cinderella ; upon whom it had been repeatedly instilled by holy nuns that men were evil-minded, and wanted of a woman only one thing which, if she had to give it, a Christian woman would regard with abhorrence. To be brief, this woman, who was now six-and-twenty years of age, and who at bottom had a natural impulsive life ; this woman whose husband was kindly and sympathetic, and whom she made unhappy by her inhibitions, her frigidity, her perpetual sufferings ; this woman who had gradually lost her religious faith without having found a substitute in the way of any reasonable theory of life—this woman was, it need hardly be said, rent in sunder by conflicts between irreconcilable opposites. The complications of her unhappy situation found expression in the symptoms I have described. She came to consult me, and I, a poor, foolish hypnotist, wanted to take her symptoms away from her. But she needed them ! For instance, her migraine was a safeguard against conjugal intercourse, a

safeguard, not only against her husband's desires, but also against her own longing for what she regarded as forbidden fruit, and the eagerness for which had therefore been completely repressed. Safeguards, likewise, were her frigidity and her vaginismus. For, whenever she was ill, her husband (being, as I said, an excellent fellow) did not molest her. That was why her unconscious laid an embargo upon the second hypnosis in which, as she had been told, her symptoms were to be removed.

The case of this young woman will perhaps have made it plain to you, not merely that under certain conditions it is impossible to rid the patient of symptoms by suggestion, but even that the attempt to do so may be unethical. Such a conflict as I have just described must be dealt with in a fashion far more thorough-going, namely by psychoanalysis. Cure in such cases means something much more than the allaying of symptoms ; it means that an imperfect, perverted, inner condition must be transformed into a hale and sound one. The suggester, who merely skims over the surface of things, fails to do this. The conflict in the depths, remaining unrecognised, remains also unresolved.

Let us ask a further question. Is every inward trouble to be assuaged unconditionally and without due reflection ? Are there not anxieties and sorrows which are by no means morbid, even though, if intense, they may produce untoward effects upon the physical organism ? To my way of thinking there are many troubles, nay many illnesses, which, as Novalis once said, are signs of a finely enhanced sensibility and of a transition to higher spheres.¹ Such troubles, such illnesses must be accepted, must be endured, and

¹ Novalis wrote : " Every affliction of nature is a reminder of a higher home."

their significance must be grasped. How often have I seen a symptom—insomnia, impotence, frigidity, a paralysis, a phobia, or an obsession—in which the disturbance had to be interpreted as a pointer towards necessities which the subject had not hitherto understood or dared to realise, as a warning signal, “Do you not see that there is something wrong about the way you are conducting your life? Take thought to yourself!” If it be no more than such a warning signal, the symptom is in other respects of little if any importance. The sufferer must accept it; or, rather, must accept, must fulfil, the demand that underlies it. When he has done so, the symptom will spontaneously disappear. As Jung once said, it will have been “overgrown”.

I have explained how many reasons there are which, by their cumulative force, knock out of our hand the bludgeon of suggestion with which we had thought to make an end of symptoms. What we club with this weapon will often be the brain-box of a higher reason. That is why what is termed psychoanalysis came into being; in part for moral reasons as well as medical ones.

CHAPTER SIX

AUTOSUGGESTION AND ABREACTION

YOU will have realised, with me, that to-day for various reasons the practice of therapeutic suggestion is no longer an easy matter. Naturally, no practising psychotherapist can altogether avoid having recourse to what is sometimes spoken of as "minor psychotherapy". Often enough, there are insuperable hindrances in the way of the analytical method. This being so, attempts have been made, with a fair measure of success, to obviate some of the difficulties of the suggestive method.

In the last lecture I devoted a good deal of attention to the obstacles imposed by people's reluctance to recognise an alien authority, their unwillingness to play the part of under-dog, their dislike of being "talked over". The theory and the practice of autosuggestion developed in response to this desire to be master in one's own household. If I myself am the only person who influences me, this particular objection is removed. I remain my own master; I am both active and passive. All that the doctor does for me is to give me the requisite technical indications. (So, at least, it seems.)

The most widely known and the most successful method of self-mastery (this term being used in place of the suspect word "suggestion") is that of Coué.¹ A pharma-

¹ No mention need be made of the vast number of medical and non-medical publications on Couéism other than the two main books. Emile

ceutical chemist by profession, a man so simple-minded and so practical that one might have thought him a woman rather than a man, a kindly and reasonable fellow, Coué was able to take a sensible view, not only of the larger facts of life, but also (and more especially) of the lesser ones. Although, before he popularised the method, a good many neurologists (some of them German, such as Oppenheimer and Mohr) had practised autosuggestion, it was through Coué that the system was broadly based, and it was in association with his name that it secured a world-wide reputation. Its fame, indeed, was already declining at the time of his death. The inadequacy of all suggestive methods, their unsuitability to our own times, speedily became manifest. Still, since the history of Couéism, like that of every other effective psychotherapeutic method, gives a plain demonstration that the personality of the therapist is in many respects more important than the accuracy and profundity of the method, Couéism deserves special mention. This matter of personality is one which conflicting psychotherapeutic schools, both masters and pupils, are too apt to overlook.

However, in my account of Couéism, I need refer only to matters of general importance. An essential requisite to autosuggestion is a condition of complete bodily and mental repose and relaxation, a receptive, a "feminine"

Coué's booklet, *La Maîtrise de soi-même*, was published before the war, but had attracted little attention outside Nancy, where Coué practised. Two or three years after the war there appeared an English translation of a work by Charles Baudouin, *Suggestion and Autosuggestion*, which had a wide circulation, and started the Coué movement. Then was published an English translation of Coué's booklet, entitled *Self-Mastery through Conscious Autosuggestion*. A German translation, *Die Selbstbemeisterung*, was issued at Basle in 1924.

attitude. Having got himself into this condition, the patient throws himself open to the influence of the images and ideas that have been recommended to him by the therapist ; or to those which he himself regards as conformable to his own case as variants of the general rule. One of Coué's leading principles is that the subject must always imagine a positive picture of health, of well-being, of the state he desires, as being actually achieved. It is, says Coué, psychologically erroneous to meditate upon the negation of disorders or disturbances. You will understand this very readily in the light of what has previously been said about suggestion. Coué is perfectly right in declaring that a transformatory idea must not be concerned with the repudiation of the disordered condition which has hitherto existed, but must deal with what it is desirable to achieve. Many amateurs who take up " Couéism " on their own account, without assistance, are apt to forget that cardinal truth. Another mistake is almost as common. Modern man, being permeated with the notion that he must do everything on his own initiative, and refractory to the idea that things must be allowed to happen to him without his interference, remains unduly active, and is therefore, so to say, immunised to the power of the pictures he calls up in his mind. Instead of simply imagining, he wishes and he wills. Coué's assertion that the will (as contrasted with the imagination) is extremely apt to bring about the opposite of what is desired is unquestionably true so far as concerns processes that go on in the deeper, autonomic strata of the human mind. In illustration it will be enough to remind you that intestinal peristalsis or genital excitement may be guided and favoured by the power of imagination, but is hampered by the

deliberate exertion of the will. In the psychological realm, the same thing applies to the feelings, the affects.

Another and very important way in which Coué increased the efficacy of his method was by treating patients in the mass. When human beings are in groups (a group being psychologically something more than and something different from the mere sum of the individuals who comprise it), the clinging of the individual to the ego is considerably reduced. You can see this in every religious sect, in every political party, in every sort of human herd or association, and in every family. In such a herd, there arises a collective mind, a collective psychology; "I" is replaced by "we". Now the "we", the herd-mind, is much more open to the influence of suggestive mechanisms than is the individual mind. Under such conditions, the hindrances to suggestion that were considered in the last lecture become less powerful. When the ego, with its critical intelligence, is dissolved in the collectivity, various things can be achieved both positively and negatively which would be impossible if the individual remained isolated.

Let me say in passing that the mystery of number, which well on into the Middle Ages was regarded almost as a science, has to-day lost its charm. What was "magical number", has become a mere cipher, just as imagery has lapsed into allegory, and form into formula. It is the unit that counts; one, one alone; Rodin's Thinker who broods apart; the spiritual-mental happenings of the individual, the solitary, the introvert. Rodin's Thinker is life communing with itself. Any second person would be an intruder, a disturber of the peace. How different it is when two are gathered together, two who, though belonging to severed poles of life, seek a union—as, for in-

stance, in the analytical situation. When we have three, there are already enough for a colloquy, which is more concrete, less intimate, than a duologue ; but still a private affair as contrasted with the six hundred of the Roman Senate, or with a mass-meeting.—I can give you no more than fugitive indications.

Certain happenings are only possible, or can only be realised at their best, among considerable numbers of persons present in one place and at one time. It is then that direct and indirect suggestion celebrate their triumphs. Recognising that, Coué shrewdly turned it to account. Although a good many physicians criticised him for this characteristic of his method, they were only attacking one of the fundamental characteristics of all suggestion. The acceptance of suggestion presupposes a partial suspension of mental activity, a considerable degree of stupidity, a submission of the ego. It appeals to the "lower level", to the herd instinct in man.

Many a modern, if you say such things to him, will answer : "In the best event, suggestion and autosuggestion can only provoke fancies. What good can these do ?" The objection is but one more proof of how widespread is an undue and one-sided reverence for logical and rational processes, and an arrogant undervaluation of all the more primitive mental worlds of imagery.

How powerful the effect of fancy, or imagination, rightly applied can be has been strikingly demonstrated in the method of autosuggestion elaborated by J. H. Schultz, the Berlinesse psychotherapist.¹ He, with what he terms "autogenic training" (I agree that the name is abominable,

¹ J. H. Schultz, *Das autogene Training* (Concentrative Self-Relaxation), Leipzig, 1932.

but the method is excellent), works on much the same lines as Coué. Schultz's method, however, is far more rationally, knowledgeably, and systematically worked out, and ought, therefore, entirely to replace Couéism. This autogenic training is one of the indispensable weapons in the armamentarium of the neurologist. I strongly recommend you to read Schultz's book. General practitioners, no less than specialists, will find the method useful in dealing with their neurotic patients.

Like all who practise suggestion and autosuggestion, Schultz begins by inducing a condition of general relaxation. What he calls "concentrative self-relaxation" is akin to the state we pass into immediately before going to sleep in normal fashion and at the outset of hypnotic sleep. The person who practises this concentrative self-relaxation grows aware of the fact that there is a sensation of weight in his limbs. The subject "gives himself up to these", allows them ("allows", not "makes") to become stronger. Any sort of distraction by an uncomfortable position, or by tensed muscles, should be avoided. There must be no pressure from collar or skirt-band, from a hair-net, or what not. See to it also, that the subject is not suffering from cold feet. The patient lies on a couch or sits in a comfortable chair. The eyelids are "lowered like a blind, under shelter of which one is protected from a turbulent world, so that one can rest, turn inward, and go down into the depths".¹ One "allows 'it' to become heavy". One "allows 'it' to breathe".

¹ The rest of my description is not perfectly accordant with Schultz's own method. I have made various modifications, which I have found useful in practice.—Nor shall I discuss Schultz's assertion that his method is not suggestive.

One does this (let me remind you of what I said above), quite uncritically, regardless of whether "it" wants to breathe fast or slow, deeply or shallowly, etc. Returning to our earlier imagery, the person undergoing immersion into himself has his mind passive when the spheres or cycles of the bird, the animal, the plant, begin to manifest their own peculiar lives. The breath-soul, the blood-soul, the muscle-soul, the belly-soul can now go whithersoever they will. A witty patient of mine described it as a "servants' ball"; the servants are doing what they like, and the "gentry", the "master and mistress" of the household, are merely looking on—but they continue to look on, for the subject is not to go to sleep. The condition is, rather, one of a half-doze, a twilight of the mind.

When I have to do with a beginner, I facilitate this emergence of the "id", this surrender of the "ego", by an image. I say to him, for instance: "Imagine yourself on a sailing-boat. You have been rowing or sailing for a long time, you have been swimming. Now you are tired out. You are lying down in the most comfortable place you can find on the deck, and have made up your mind that for an hour you will do absolutely nothing, but will let yourself go, dreaming and resting. The boat drifts whithersoever the wind and the waves will take it. You dream into the clouds which are sailing through the sky over your head, into the breeze which plays on your face; the gulls soar to and fro above you. All these things happen both around you and in you. You do not try to evoke anything, and you do not wish anything to be different from what it is." Influenced by these or by kindred ideas and imaginations, the patient passes into a trance-like state, and sinks into himself.

It is of the utmost importance that your pupil shall speedily learn to be independent of your words, and, without effort, to let these imaginations rise in him of themselves ; so that he practises autosuggestion.

Such a becoming aware of the weight of the body is easily attainable, in the foregoing or some similar fashion. In many neurotic and " nervous " patients, in overworked and overstrained persons, this simplest form of relaxation already suffices to do them a great deal of good. The passive attitude need not necessarily be kept up for a long time. With " sittings " or " lyings " of from five to ten minutes, remarkable effects can be obtained.

Let me mention a specific observation. One of my patients was an industrial employee who had become nervously overstrained by the pressure of his work. I taught him this method of autosuggestive relaxation. When he looked me up again some time later, he told me with a smile that his healing " temple sleep " had laid him open to grave suspicion. He practised it, not only every day before dinner (with the result that he had a keener appetite and was now quite free from indigestion), but also before important board-meetings at which he had to be present, and so on. (Schultz, similarly, advises " prophylactic interludes of repose ".) A few minutes' " temple sleep ", and my patient found himself much more vigorous and alert. So striking was his recuperation at such times, that his chiefs looked at him askance, believing him to be a drug-addict.

If you succeed in teaching your patients to use their own imaginative powers so as, first of all to relax, and then, in consequence of the relaxation, to acquire fresh and wholesome tensions, to come to the surface again

after diving, you will have equipped them with a valuable amount of autosuggestive self-mastery.

The sense of weight in the limbs is usually succeeded by a gentle warmth that permeates the body. Again and again Schultz was struck by this fact. He therefore instructed his patients to imagine that first one limb (say, the right arm), and then, one after another, all the limbs, followed by the trunk, were growing warm. Most of his subjects were able to achieve what was wanted easily enough. The feeling is as if "a current of warmth" were flowing through the body. The patient gives himself up to this imagination and to this process. This "process", I repeat. For here it becomes plain that the fancy is genuinely creative, that the influence of mental imaginings upon bodily happenings is real and powerful. Schultz and his collaborator Binswanger were able to show that the part of the body in which the subject had a sensation of warmth was actually warmer by one or even two degrees Fahrenheit. When you have brought your patient to this point in autogenic training, you have done a great deal for him. He has advanced far long the road of concentrative self-influence. He has realised "in his own body" what you probably explained to him at the outset, that the mind has powerful effects on the body. He will have begun to understand that passivity, *laissez-aller*, imagination, mental pictures, can do what the will, taking thought, reasoning, can never achieve.

According to the needs of the particular case, you may proceed to develop your training in one direction or another. Schultz gives precise indications, which I can only summarise. Let me repeat that you will do well to read Schultz's book. One who has acquired the art of

self-mastery (I deliberately use this term in preference to and in contrast with the old term self-control) will have learned how to quiet the action of an excited heart, how to regulate the breathing, etc. In due time, after several months of daily exercise, the well-trained subject will have gained a mental mastery over all his organic functions (the stomach, the intestines, the sexual organs, the blood-vessels, etc.). The patient will have acquired this, not as in the days of the old hypnosis and heterosuggestion, under the power of or in dependence upon a suggester, but "on his own".

With further experience of the technique, self-immersion renders possible achievements which, psychologically, are even more valuable, more effective, and more interesting. The meditator acquires a capacity for profounder internal contemplation. At an increasing remoteness from the outer world and also from his own body, there crop up, out of his unconscious, images and cognitions which can aid him in the acquirement of a truly uncensored self-knowledge that may be of the utmost value to him in the conduct of life and in the formation of his philosophical views.¹ Schultz rightly compares this self-immersion with meditative exercises in which the unconscious mental life sings songs to itself, forms images for itself, creates its own imagery. Thus the individual can gain a knowledge of his "personality formula". In my opinion, however, the plumbing of these mental abysses and the inward elaboration of what can be brought up from them needs analytical experience.

¹ Similar results were obtained (by the hypnotic method, in patients plunged into this stratum) by Kohnstamm. The regions thus sounded were in the depths of the unconscious.—See F. Kohnstamm, *Erscheinungsformen der Seele*, Munich, 1927.

Still, the lesser grades of the method can be applied in general practice by any doctor interested in psychology and fairly well equipped as to the more recent acquisitions of that science: no matter whether his main purpose be to relieve the trouble of neurotics, sufferers from moderate degrees of hysteria, and even patients affected with obsessions; or, whether, in cases of long-lasting and severe bodily disorders, he wishes to relieve them in part by reducing the psychical factors of the troubles, by ridding the patient of the "overlaid" elements. In patients of this latter category, amazingly valuable results can often be obtained, and far too little attention is apt to be paid to such possibilities.

I have already pointed out that direct relaxation is often difficult to secure. The burden of the retained, the swallowed, the repressed, cannot be voluntarily discharged. The conscious, waking personality, is able, indeed, to keep this affective and explosive material more or less under control. But directly the defences slacken, outbursts occur. Normally, sleep suffices (with the aid, it must not be forgotten, of an occasional discharge during the day) for ventilation, for the opening of safety-valves, for (as the technical phrase runs) abreaction. Not always, however. I have seen cases of insomnia due to the fact that at the moment when immersion into sleep was about to take place, and when the repressed material was threatening to crop up, the patient always "awakened" with a start. But apart from such extreme defensiveness of the personality against emanations from the depths, and when sleep is adequate, you will readily understand that the conscious and the unconscious may remain in persistent conflict. Bear in mind that whatever is prisoned in the interior

naturally strives for outward manifestation. The livelier, the more passionate, this inner man, the greater is his craving for utterance. Our conscious personality, that which we regard as our ego, often believes itself unable, and often is actually unable, to yield to this pressure from within. Here prejudices may be to blame (the famous, "one must not do that sort of thing"). Social, philosophical, or religious convictions will forbid many stirrings of impulse to manifest themselves, to make themselves heard, or even to enter into consciousness (for instance "fleshly" stirrings in a pious Christian; anti-social stirrings in one with a strong "sense of the State"; and so on). Finally we have to think of that group of cases in which some severe shock (an accident, bereavement, monetary losses, or what not—a "trauma" in fact) has afflicted one whose position makes a reflex abreaction impossible—because he is always expected to "control himself".

Here is another example. A few years ago I was demonstrating hypnosis in a female hospital-patient to a number of doctors. Just as I was about to show them how amazingly tranquil was the patient's sleep, she began to grow restless. She moved hither and thither, and at length began to speak, incomprehensibly at first, but by degrees more plainly and more excitedly. A little drama was played before us all. She began to rail (in a profound hypnotic trance, be it noted, and therefore as in a dream) at a woman named Theresa, who occupied the next bed to her in the hospital-ward. This woman Theresa was not to fancy that it was for love of her, Theresa, that the doctors, on their morning round, stayed so long beside her bed—longer than they stayed beside my present patient. Not at all! She herself (my present patient)

was the most important person in the ward. She (my present patient) was hypnotised. As for that Theresa woman, she was no better than a . . . There followed a string of abusive terms, in which Theresa was stripped of the last rags of decency and respectability. At length the torrent of eloquence began to dry up. The pressure of accumulated affects had been discharged, and the safety-valve closed down. My patient grew tranquil once more and relaxed into the ordinary calm of a profound hypnotic trance.—What we had witnessed was a spontaneous abreaction.

A typical hypnotist, and even Coué with his unctuous formula of unconditional tranquillity, would have intervened at this young woman's first signs of excitement, suggesting calm, a sense of weight and gentle fatigue, stillness. He would promptly have stopped the commencing outburst. Would this have been a good thing, do you suppose? Hardly! There was excessive pressure in the boiler, and it would have been a mistake to sit upon the safety-valve. Such inner unrest must find an outlet occasionally.

For instance, I remember the case of a young man of science who, almost immediately after he had relaxed upon the couch, began at the top of his voice to sing a hymn. Certainly this surged up from a great depth. The repressed religious side of the man was announcing itself, and therewith all the un-lived, unrevealed, undared irrationalism of his nature. It was not merely a discharge, but the beginning of an analysis.

We are indebted to Frank for having devoted the greater part of his working life to studying the importance of abreaction. In this way he has been able to obtain

the most amazing results in the way of cures. I strongly recommend you his book.¹ Frank's method, too, is eminently suitable for use by general practitioners.

Abreaction can, however, be most convincingly and effectively studied in the case of war-neuroses. Such a patient would come to us suffering from tremor, paralysis, psychogenic dumbness, blindness, or deafness. One would make him lie down on the couch, relax, and let "it" loose. Often, thereupon, the experiences of several years back would be revealed (in one of Unger's patients, the experiences of ten years before!) with so vivid a demonstration of a trench bombardment, of "going over the top", or what not, that one had the feeling of being present on the battlefield. If one had the patience to allow these scenes to be lived through again and again at suitable intervals, the affective cathexis or charge would gradually grow weaker, until in time the whole episode had lived itself out, and the tide had ebbed. In many cases this was most helpful.

Still, often enough, the cure was only apparent, was only partial. I remember one of these war-neurotics who, to all seeming, had completely "abreacted" his "trauma". But thereupon, when there came a question of the "cured" man being sent back into the trenches, the traumatic episode was reactivated. You may be inclined to say that the excitement aroused by the threat of a return to active service had provided the scene with a fresh emotional "charge". But the most important point about this observation is, to my mind, that abreaction alone does not suffice.² Seldom

¹ L. Frank, *Die psychokathartische Behandlung nervöser Störungen*, Leipzig, 1927.

² See Kranefeldt, *Die Psychoanalyse*, De Gruyter, Berlin, 1930.

does the original idea of a quantitative affect, which has only to discharge itself and then all will be well, coincide with our more enlightened clinical experience.

Such a simple case, indeed, was that of a doctor who was one of the passengers involved in a serious railway accident. Himself physically uninjured, he promptly climbed out of the wrecked carriage and spent several hours ministering to the needs of others. He had not abreacted his own shock. Soon, the typical symptoms of a railway-accident neurosis set in, but they were promptly and thoroughly relieved by several abreactions.

In most instances, however, this does not suffice. The content, the significance, of what has been repressed must be fully revealed to the supreme authority of the conscious and must be accepted thereby, that is to say must be elaborated therein! This is a difficult piece of mental work, which can only be achieved under the guidance of an expert. The above-mentioned war-neurotic who relapsed had, indeed, got rid of his "trauma"; but he had not got rid of the war! We cannot speak of a cure when a sufferer continues to exhibit the affects resulting from his incapacity to range himself and keep himself in order; or when either impulses or moral motives rise out of the unconscious to find themselves in conflict with the conscious attitude of mind. This work of "ranging" may often need nothing more than the help of a therapist with a human heart and a lively understanding; but in many cases psychoanalysis will be indispensable.

Analytical knowledge may also be needed to assist abreaction when it concerns, not concrete scenes from the world of fact and readily comprehensible, but symbolical images of one kind or another: perhaps geometrical figures

of some peculiar colour or shape ; a flying pigeon ; a horse unable to draw the cart to which it is harnessed ; an ox in the middle of an architectural drawing (cf. Plate XXVI) ; or entire symbolical episodes. These are not, as a rule, simple dreams, but phenomena which the analyst and the analysand, helping one another, will have to link on to internal problems and obscurities, contradictions and conflicts of a momentous character. One in whom such symbols crop up, will not as a rule understand them without aid, for they are far deeper than his conscious understanding. The doctor, too, will need to have a wide acquaintance with symbolism, and also imaginative insight and a creative fancy. For there is no lexicon of symbols to explain the significance of these as applicable to all men, both sexes, all ages, all races, and all climes—although an optimist once tried to compile something of the kind.

Once more, then, we have reached the point at which psychoanalysis becomes essential, and the foregoing lectures will have paved the way for this study.

PART TWO
ANALYTICAL METHODS OF
TREATMENT

CHAPTER SEVEN
THE ATTRACTIVE FORCE OF THE
UNCONSCIOUS, I

I DO not propose to give you a detailed account of the various analytical systems, those of Freud, Adler, Jung, and Stekel, or of the multifarious varieties of these. Such accounts have been given in plenty, by a number of able writers.¹ Besides, an adequate account of any one of the schools would mean a whole course of lectures. Also, a conclusive objection to any attempt of the kind so far as I am concerned, is that my own experience of analyses, especially didactic analyses (those to which would-be analysts must be subjected), has shown me that a theoretical demonstration of psychoanalysis is futile. Analysis is not something which can be learned out of a book or taught in lectures, for its technique can only be mastered in practical experience. In certain respects, it is true, psychoanalysis stands on the same platform as clinical

¹ A. Kronfeld, *Psychotherapie*, Berlin, 1924.—J. H. Schultz, *Seelische Krankenbehandlung*, Jena, 1919.—K. Birnbaum, *Die psychischen Heilmethoden*, Leipzig, 1927.—E. Kretschmer, *Medizinische Psychologie*, Leipzig, 1930.—E. Kretschmer, *Ueber Hysterie*, Leipzig, 1927.—W. Cimbäl, *Die Neurosen des Lebenskampfs*, Berlin and Vienna, 1931.—H. Prinzhorn, *Psychotherapie*, Leipzig, 1929.—F. Mohr, *Psychotherapie bei organischen Erkrankungen*, Leipzig, 1930.—P. Schilder, *Entwurf zu einer Psychiatrie auf psychoanalytischer Grundlage*, Leipzig, Vienna, and Zurich, 1932.—See also various works by Fritz Wittels, especially his *Sigmund Freud*, available in English translation.—Also Erwin Wexberg, *Individual Psychology*, an English translation.

work and the exact sciences ; but it has also an esoteric aspect, which is incapable of being demonstrated on the abstract plane. I cannot therefore try to teach you the methodology of analysis ; and must be content, as far as in me lies, to make you acquainted with psychoanalytical outlooks. As Jung writes : " The psychotherapeutic attitude is enormously more important than psychological theories and methods." ¹ I shall try, therefore, to follow up a road which is deliberately " inexact ", the road upon which we entered in the first part of this course. I shall endeavour to give you vivid notions which form part of the analytical world. If, in so doing, I try to make you see pictures rather than to transmit concepts (let me remind you of what I said in an earlier lecture about metaphor and imagery), I have only to warn you against " concretifying " unduly the images in which I speak of the mental life. Do not be too ready to regard what are but tenuous visions, symbolical representations, as reproductions of some external and material reality. That is a very common mistake. We are all inclined, either to fail to realise the mental life sufficiently ; or else, if we do realise it, to realise it too much—as I said, to " concretify " it unduly.

Having ingested a sufficiency of such vivid images, we must proceed, of course, to elaborate them upon the plane of conceptual thought. I hold, however, that it is an error to set out from that plane. Thus we shall avoid an aberration or deviation which, as I have already explained, is so frequent in analytical practice. Our analysand

¹ C. J. Jung, *Die Beziehungen der Psychotherapie zur Seelsorge*, a lecture delivered at Strasburg in 1932 before the Alsatian Pastoral Conference, and published by Rascher of Zurich in 1932.

(the person subjected to analysis) will, nowadays, usually have read a good deal about psychoanalysis in magazine articles and in the treatises of specialists. He is familiar with the nomenclature of the subject from A to Z, knows (or thinks he knows) all about "totem and taboo" and sexual analysis, as well as the anima and type concepts of Jung. He knows whether his symptoms are dependent upon an Œdipus complex, upon organ-inferiority, or upon an archetypal fascination. "He knows about it all, he knows, he knows." But really he knows nothing whatsoever! On the contrary, by wrong-headed, by premature knowledge, he has erected obstacles upon his path towards really important and effective analytical experience; and, often enough, it is not until we have helped him to forget his pseudo-knowledge that the route will have been cleared for his advance towards a genuine inward experience. Nor is it only our patients who are thus affected. It is hardly too much to say that fixation in systematised abstractions is a typical malady of psychoanalysts. Just as we often see that a military officer can only contemplate a landscape as a strategical situation; an engineer, as a place where a bridge or a railway might be built; an agriculturist, a geologist, a timber-merchant, an automobilist, or a film-producer, can only regard it, each after his kind, as a field for the exercise of his specialty—so do we find, to our consternation, that a psychoanalyst who has become obsessed with his own peculiar activities can no longer regard any mental being or mental happening *per se* as a simple and fresh experience, carrying its own lesson, to which his mind remains open with naïve admiration. For him, everything in the phenomenal world has become: phallus and vagina; inferiority complex and

will-to-power ; extroversion and introversion. These fanatical systematisers can no longer see the mental wood for the conceptual trees.

I emphasise this of set purpose. If any one of you should decide to become a professional analyst, let him bear in mind that for successful analysis something more is needed than the diligence which will make a successful chemist, engineer, or lawyer. The analyst must have something of the artist in his nature : not merely the conscientiousness and zeal which suffice to make a virtuoso ; not alone a kindly heart ; but also courage—the courage that will enable him to achieve from day to day new outlooks, and to venture day after day upon new paths. One who is afraid of this unceasing struggle with the hydra of psychotherapy and of life, one who wants to traverse an easy road, chosen once for all, and sure to lead him to his goal, had better adopt some other profession, had better become a public prosecutor or a parson.

Every system, though it may expand our knowledge, though it may give us new outlooks, brings dangers in its train. We must never forget that the discoverer, the pioneer, was, to begin with, faced with what may have seemed insoluble problems ; had to contemplate facts and relationships that were enigmatic. There were riddles which he could not, without undue violence, fit into any extant pictures or systematisations. Until at length, one fine day (or in the watches of the night, or during sleep), light came to him ; he understood ; he found the appropriate name for the new idea. For him, the pioneer, the pathfinder, being and name were one. To speak figuratively, he was like a mother who has conceived, carried, and given birth to a child. She knows her child ; and when,

in due time, she gives it its name, this name is, for her, the emblem and the incorporation of the new creature. But any one else, who knows the name before knowing the creature, and who has not engendered it or carried it within his body *ab ovo*, will be inclined to register it as a mere name. That is why (let me say in passing) so many people are fond of giving new names to creatures that interest them. We want to find for ourselves the mysterious name which will express for us the true essence of the creature.

I am reminded of the dream of a young schoolmaster who, amid all his attempts to fulfil the dictates of his creed, to comply with the demands of conventional morality, and to discharge the duties of his profession, had failed to find one thing—himself. Since, however, he was of too strong a character to identify himself permanently with external rules and regulations, he became affected with a neurosis. Here is his dream. He was about to be baptised. For this reason, he asked the officiating priest to look in the calendar of the saints and choose a name for him. The priest, however, who now reminded him of a medicine-man, refused, saying: "No, that can't be done; the saint whose name you are to bear has not yet been born." As these words were uttered, the dreamer felt himself transported into a lake-dwelling, built upon piles. He knew that he would have to stay there for a long time, and that only there would he be born. Then a name would be found for him.

The analysand did not know that among many primitive tribes such a period of solitude is part of the initiation into life. Before the consecration which makes them adults, young men must live apart in the forest, and especi-

ally on the shore of a lake, waiting until, in a dream or a vision, the Great Spirit discloses to them what name they are to bear. Thenceforward this is their "esoteric name"—or, in psychological terminology, their "self".

We must guard, then, against beginning with systems and classifications and concepts. Rules and dockets are frozen ideas. Remember too, I beg you, that the understanding with its conceptual mode of thought is, by its very nature, eager to introduce a logical order into its outlook upon the world. For this reason it always contemplates life from the outside, and tries to force upon life the "rules of the experimental game" (which were already regarded with distrust by Goethe). Within this rigid framework, the non-rational, a "wonder" or a "miracle" (life is full of "wonders", but our western understanding, which has accepted the category of causality, will not admit the fact), cannot secure expression; plain prose cannot relate miracles. Yet the "wonder" is there in the background of consciousness, and modifies the pictures we form of the world. As Novalis said, miracle looms behind all the phenomenal, is interwoven with every manifestation. Let me try to make this plainer to you. We are often asked how psychotherapy can be learned, how one can become a psychoanalyst. The answer is, first of all of course, that the would-be analyst must himself be analysed for didactic purposes. But, apart from this, there is an important negative recommendation: "Chiefly you must avoid occupying yourself at the outset with the study of human psychology!" Instead, associate with and observe animals, especially dogs. But you will also find it useful to notice the ways of cats, birds, cows, horses, and even lower animals than these. The

animal world will disclose to you the essentials of the human unconscious.¹ The lower animals are the incarnation of our own inner being. Educate animals, study them carefully. Doing so, you will learn things of the utmost importance, among which one of the most momentous is patience. Secondly, you should read the great poets and other imaginative writers (the great ones, I say; leave the small fry alone!); read the tragedies of Æschylus, Sophocles, and Euripides; read Dante, Shakespeare, and Goethe; the revealers of the human mind in its sanity and insanity; read Balzac's novels and George Meredith's *The Egoist*. On the great stage of the world you will watch the very things that later, in your consulting-room, you will have occasion to observe once more, modified in form, though not in essentials. Thirdly, with an open mind and a sympathetic heart, you must study folk-mythology and the psychology of primitives.²

Thus you will grasp such matters from within, having yourself been grasped by them. Only later will come, and only later should come, intellectual elaboration. For by the study of the lower animals (and also of children, if you have inclination and talent for such study); by an acquaintanceship with the personalities created by imaginative writers and embodied in myths; by familiarity with

¹ Dacqué, *Urwelt, Sage und Menschheit*, Munich, 1925; *Zur Einheit von Organisch und Anorganisch*, "Kosmobiologie", second year of issue, Augsburg, 1929.

² Lévy-Bruhl (English translations), *How Natives Think*; *The "Soul" of the Primitive*; *Primitive Mentality*.—Frazer, *The Golden Bough*, original edition in many volumes; condensed edition in one volume recently published by Rationalist Press Association.—Warneck, *Die Religion der Batak*, Göttingen and Leipzig, 1909.—Malinowski, *The Sexual Life of Savages*.

the customs of primitives—you will grow wiser; by broadening your outlook, you will become more profound, and especially through yourself becoming more primitive. Othello and Desdemona did not exist in any particular place or at any particular time; they do not stir our imagination so powerfully because they are presented on the boards before us, but because they are, or may be, forces operating within our own selves. Over every such dramatisation, at the outset of every myth, is written or said: "*De te fabula narratur!*" In the study of primitives, moreover, you will achieve a peculiarly vivid picture of the non-rational or magical world which, from its very nature, exists altogether apart from the world of abstract and logical thought. But the world of magic exists in us all.

Among the views with which, in this way, we become familiarised, let me chiefly emphasise the recognition that life, primarily, is not incorporated in the ego, in the individual, in the separate being, but in the we, in the aggregate, in that which existed before the ego, which exists around us, above us and beneath, holds sway over us and permeates us. Only when we commune with this general being does the nature of our individual lives, of our personal energies and destinies, become clear to us; thus only do we learn how to avoid the unhappy deviations which make both Freud's and Adler's doctrines in many respects so intolerable; thus alone can we escape arousing that hostility to analysis by which (with good reason) most people are animated against the aforesaid systems.

Not that there is any need for romanticist affects as regards these superindividual or subindividual realms of

the mind.¹ No harm is done, of course, if an aura from cosmic spaces permeates us. There is, however, a sufficiency of hard facts, which even the man who is loath to quit the solid ground of everyday experience can study, to demonstrate the existence and the workings of such realms and strata of life or of the mind. Let me refer, in passing, to the ancient conviction—a conviction which has not been wholly dispelled by a few decades of materialistic enlightenment!—that every individual destiny has cosmic ties; a conviction which, for instance, has found abiding expression in astrology, in a belief in the influence of the stars upon human fate and human character. It would lead me beyond the scope of the present work to attempt a detailed discussion of astrology; but although I wish expressly to repudiate the idea that an individual's future can be prophesied by a study of his horoscope, I am of the firm opinion that none but those who deliberately close their eyes can fail to recognise the general accuracy of "character" or "radix" horoscopes when drafted by a competent hand.² Only a brief mention, too, can be made of the new and remarkably interesting study of cosmic radiation made by Lakhovsky.³ This author ascribes peculiar importance to oscillations having a short wave-length and emanating from what is called the ether; and it seems to me that his theories and observations have a special bearing upon what I have termed the vegetative life. After all, if we bear in mind that our lives are in

¹ Heyer, *Seelenräume*, Stuttgart, 1931.

² See, for instance, "*Jahrbücher für kosmobiologische Forschung*", edited by H. A. Strauss, Dom-Verlag, Würzburg.

³ *Das Geheimnis des Lebens*, Munich, 1913; *L'oscillation cellulaire*, Paris, 1931.

manifold ways intertwined with that of the globe on which we dwell, and, further, that the life of the planet Terra is variously dependent upon extramundane happenings, we shall see good ground for admitting an at least indirect connexion between the individual human destiny and the fate of the cosmos.

There is no lack of observations to show how the life of the globe modifies the life of individuals. I doubt not that many of you have been acquainted with persons who are aware of earthquakes which make no impression on those of coarser fibre, of earthquakes registered by a delicate seismograph, and occurring in some distant quarter of the world. Some of these sensitives are even able to sense the antecedent tension which finds discharge in an earthquake. Gruber speaks in so many words of "seismic paroxysms".¹ In other respects, moreover, recent investigations have thrown light upon the importance of telluric influences in human life. Hellpach's standard work upon geopsychic phenomena is widely known. Consider, also, purely clinical data :² Our hair grows most rapidly in spring and very slowly in the winter ; tetany and infantile eczema are especially prevalent in spring and autumn ; there is a spring maximum for most skin diseases, a spring increase in the acidity of the blood, a spring maximum for death from tuberculosis. An exceptionally large proportion of all deaths takes place between one and two in the morning ; there is an increase in suicides and in indecent assaults during May and June, these rises being independent of climate and temperature.

¹ K. Gruber, *Okkultismus und Biologie*, Munich, 1930.

² B. de Rudder, *Wetter und Jahreszeit als Krankheitsfaktoren*, Berlin, 1931.

No simple causal explanation is possible here. The phenomenal series are intercoordinated. Perhaps I may best express the matter by saying that what we call "spring" occurs in various ways at different phenomenal planes, and yet is the same springtime. Thus while the leaf-buds are forming and the snows are melting, while the poets are writing verses, simultaneously the ascending wave of universal nature produces this in the clinic, that in the political world, and the other in social or in erotic life. Everywhere there is what Kipling terms "the spring running". It is the season when bock-beer is broached, when carnival is celebrated—when, of old, the festival of Dionysus took place.

Thus from a special instance selected out of the manifold of phenomena, we see how the individual destiny is deeply rooted in the universal. Our particular lives are involved in the march of events, willy-nilly, and whether we know it or not. Another of our vital spheres is the territorial environment, the geophysical landscape. This is not something wholly external to ourselves, for we ourselves are part of it, are at one with it. Hellschmid found that Franconian children, when removed to Swabia soon after birth, undergo, in the latter region, a change in the shape of the skull. In like manner, European immigrants to the United States acquire within a few generations the marked dolichocephaly of the Indian aborigines. The country in which we live affects our bodily form. The same is true of our mentality. In Americans of pure white stock, subjected by him to analysis, Jung has discovered Red Indian factors in the mental life, due to the influence of the soil, of the *genius loci*.

We see the same thing everywhere. However much

we may be individualised, however much we may pride ourselves upon the ego and its independence, the universal life affects us all ; or, to phrase the matter more aptly, we are part of the universal life, special manifestations thereof. It is not outside us, but inside, just as we are inside it.

This "we" as the foundation of our being, of our life-history, you find, not only in the factors we have just been discussing, but also in the soul-sphere summarised as our past experiences, personal and ancestral. Like the blood (whose importance has perhaps of late years been overestimated in this field), the mental genealogy of a human being, which differs in many respects from his physical genealogy, is co-decisive of what he is. We all have a psychological ancestry as well as a physical one. An analysis which plumbs the depths will always make this plain. In us Germans, Goethe still lives on, not alone superficially, in our conscious memory, but in our more hidden thoughts, our imagery, our behaviour, and our feelings, as a mental "gene". The same is true of all the great, of all the "immortals", as far back as Jesus Christ and further. Thus the individual may discard the outward form of a religion, may abandon a church and a creed ; but here in the West he can no more cut wholly adrift from Christianity than he can lop himself off from the bodily tree of which he is one of the branches. Grave and often tragical complications arise when the genealogical tree of the blood and that of the psyche are disharmonious.

Such a situation often arises in German Jews. As far as my experience goes, in many instances the conflict arises from the attempt to bring about the union of the

two divergent lines by the acceptance (by the real inner acceptance) of the collective Christian tradition of the West. Having grown up in a western Christian environment, such Jews are (I speak of tradition rather than of creed) already Christians in the unconscious, but they find it hard to accept this Christian tradition in the conscious as well. Of course, one way out of the conflict is by the romanticist-regressive path of Zionism!

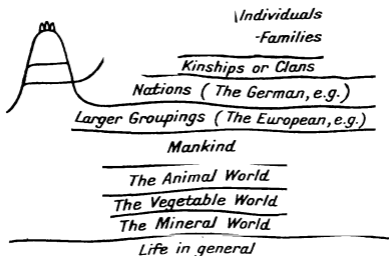
Let me mention some of the other super-individual unions, the group-minds, in which we live and which live in us. There is the State, the kinship, the guild or the craft or the profession; and we must not forget the *Zeitgeist* and the whole cultural situation. Frobenius has shown that not only do we make this cultural situation, but that, no less, this cultural situation makes us. If you wish to bear also in mind comparatively ephemeral mental worlds, I may allude to the part played by clubs, associations, and the like, from which the opinions, and more especially the prejudices, of many persons derive to a far greater extent than from the "ego".

A sketch from J. Corrie's book upon Jung's psychology (published two or three years ago by Rascher of Zurich)¹ will illustrate the foregoing disquisition. I have modified it a little.

There you have a diagram representing the general, the "collective" life of man, the life out of which the individual sprouts. His roots strike deep into this substratum whether he knows it or not and whether he likes it or not. In one sense, history is a tale that is told. In another sense, that shown in the diagram, history lives on

¹ This was a German translation. The English original was J. Corrie, *A B C of Jung's Psychology*, 1927.

in us all to-day. Deep-sea soundings bring up materials from these abysses whenever we analyse a modern man. That is why psychoanalysis is sometimes spoken of as "Tiefenpsychologie", depth-psychology. It is the psy-



chology of the unconscious, of the deeper levels of the mind. From time to time the powers that lurk in these depths erupt in a way which proves disadvantageous and even disastrous to the individual—giving rise, often enough, to grave mental disorder.

A failure of adequate adjustment between what we somewhat superficially term the "ego" and these collective strata of the mind is a frequent cause of neurosis. Above all, in the western world, where we are apt to pride ourselves foolishly upon an identification of the personality with this superficial, artificially isolated, and conscious ego. Only when the individual can effect a peaceable compromise between the non-ego, that is to say the collective life, and that which he has consciously distinguished

therefrom as his "ego", does he escape presumption, escape bumptiousness, what the Germans [who have adopted and modified a Greek word which is not current in English] term "hybris". Only thus is he delivered from the arrogance of his ego, from his overstrained and misleading desire for excessive individuality, from his illusion of uniqueness, Thus only does he attain what (with Jung) we may perhaps call the "true self", that which in Renaissance days was described as "personality", what we may denote by the word "character". The way to this unification is hard. For this reason, and since people always incline to choose the easier route, a man will try to discover his personality and to achieve internal peace by identifying himself with one of the two sides of life and annulling the other. Thus individuals belonging to the one category will recognise only the lesser ego, the conscious functioning of their mind. They refuse to admit ties, they negate obligations, which arise out of the collective part of their being, whose very existence they refuse to acknowledge (as, for instance, did a famous psychiatrist, who described the unconscious as "chemical", by which he meant to imply that it was not mental at all). Those who adopt this course save themselves the trouble of a conscientious adjustment with their intuition, their blood, and their vegetative nature. Persons of the other category incline to recognise nothing, to admit nothing, other than their appurtenance to one or more collectivities. Hesse speaks of them as "child-men" and "child-women". We encounter large numbers of them in all the creeds, in all the nationalities, in all associations, and in all political parties. They seem unaware that a principle of individuation exists, to separate the unit from

the herd. (Let me remind you, in this connexion, of Marxian ideals, and also of Adler's teachings.)

A considerable part of analytical work is the demonstration, the disclosure, of this polarity; and those of you who have some familiarity with analytical literature will already recognise that the various analytical systems hitherto current are inclined to dwell more or less exclusively upon some restricted province of the domain, and (since psychoanalysts are not free from the limitations and vanities of other men) to mistake the part for the whole.

For the simple reason that psychoanalysis reveals the unconscious forces that are at work within us, it arouses antagonism. It does not merely communicate knowledge on the abstract plane (as its unthinking adversaries are apt to declare), but conveys implicit demands. There are, in fact, two inevitable inferences from the recognition that our mental life is rooted in an underground world. First of all, we have to acknowledge the existence of this underworld, to recognise its characteristics, even though the realm thus disclosed is at war with the ego we have hitherto cherished and with its opinions. Secondly the demand imposes itself: "Grow out of your past self, so far as in you lies." Unaided and spontaneously, however, no one can thus outgrow his past self. The recognition of these two things demands—especially in the first days of the transition, in the "year nought", as Wolfskehl has termed it¹—that we should cease to be naïvely and unconsciously content with ourselves as we have been. No longer can we either without qualification identify ourselves with one or more herds, or, as a protestant, a revolutionist, cut loose from them. Blind acceptance and blind revolt are equally

¹ K. Wolfskehl, *Bild und Gesetz*, Berlin and Zurich, 1930.

one-sided, for in one attitude the independent ego and in the other the historical and collective elements of character formation remain undifferentiated, undeveloped, being unconsciously repressed. You see that there are reasons and to spare why analysis should make enemies, in both the aforesaid camps !

This unfolding of personality through analysis is a moral obligation. As you already see symbolised in the process of birth, " becoming " always signifies exfoliation, the casting-off of restrictive envelopes, a breaking-away, a separation. The unfolding, the enfranchisement, must be effected against the clinging will of inert matter. The buds, the sprouts, are not freely, not willingly, granted their separate existence. This is, perhaps, most easily demonstrable in the individual destiny, although the same thing applies to the life of cultures, of States, and of classes. When the matrix, irradiated by procreative influences, forms a germ, and when this embryo has developed into a young being ready for separate existence, the matrix, the old Adam and the old Eve, will be loath to further parturition, to help in the act of enfranchisement.

If you want to grasp the full significance of what I am saying, you must rid yourself of a customary prejudice, of fascination by the figure of the mother. We latter-day Germans are peculiarly inclined to sentimentalise about and thus to falsify all that is great and powerful. For instance, since we regard God as an affectionate paterfamilias, we are too apt to forget his Zeus and Wotan attributes ; and so, likewise, are we much too ready to idealise the mother-type, to think only of the mother " who always wants to do what is best for the child ". Of course there are such mothers. But behind the mother thus

adumbrated, stands another and very different figure, that of a mighty sorceress, a being whom it would be erroneous to describe either as kind or unkind, either as good or as evil—Earth the Universal Mother. The Realm of the Mothers, of which Faust says: "The Mothers, Mothers; it sounds so magical."

It will perhaps help you to represent for yourselves more clearly what we Germans find so hard to see behind the individual mother, if I remind you of the writings of Bachofen, that great Swiss investigator whose well-merited reputation was not fully established until long after his death.¹ If you want to grasp the idea as presented in a lighter fashion, read Sir Galahad's *Mütter und Amazonen* (Munich, 1931). Thus you will learn much about the matters I am discussing, which are gradually being re-learned to-day; namely what this maternal incubatory stratum is in all of us, and what it signifies. Bachofen distinguished three stages of human social evolution. The lowest, most primitive, obscurest stratum, which still lives on in us as an element of social life, was termed by Bachofen the age of the marish or sump (Sumpf), the hetairic epoch. Like a piece of marshland which is not yet distinguished into land and water, this stands at the outset of all visible happenings. (Let me remind you that Bachofen uses imagery, which must not be regarded too concretely, but must be contemplated "as if" things were so.) In this marish, life is still completely "materia", where, in blind incubation and boundless fertility, unalloyed nature holds sway. The marish brings forth and

¹ I mention a few of Bachofen's more important writings: *Versuch über die Gräbersymbolik der Alten* (1859); *Das Mutterrecht* (1861); *Die Unsterblichkeitslehre der orphischen Theologie* (1867).

swallows up, for what is born out of it is not yet fully formed (an aspect of things which we, who belong to the much later " patriarchal " epoch, find it hard to represent to our minds). In the marish, life exists only as a great universal, an effluvium of the swamp ; life concerned only to emerge and relapse eternally. The brood is swallowed up again and dissolved into its elements, which feed the great living organism with that to which it has just before given birth. There is but one mighty, ever fertile and ever murderous titanic womb, one single but vast uterine cavity, equipped with the magnificent and teeming but to our way of thinking senseless fertility of the jungle. It is the era—the stratum, the condition—of the " hetairia ", the blood-brotherhood ; the era of lustful embraces without distinction between ego and tu, aiming only at fertility, at offspring.

Do I make it plain to you that this stratum is not something which lies historically behind us, but something that exists deep within us all as a yearning and a thrill ?

The " era " of this obscure primal marish, of the hetaira, " is followed "—according to Bachofen—by matriarchy. Here the formless, the undifferentiated world of the prime has already begun to differentiate itself a little. There are indications of a separation into male and female ; a little Osiris becomes visible beside the great Isis. But woman rules. In the matriarchy, woman rules, and maintains a strictly disciplined social order. In this matriarchal condition which has emerged from the marish there no longer goes on a perpetual intertwining of all with all, for now there is birth, there is fruit, there is the child. There is the child for which the mother sacrifices everything with unexampled heroism, sacrifices even her own

life. Woman is the ruler in house and home, she holds sway in the State and in public worship, and man is of little account to her. Characteristically, men are merely spoken of as "the impregnators". That is all they are good for. The sexual act, to which in this age of Freud and of modern imaginative writers (Schnitzler's *Reigen*) people attach so much importance, plays a minor part in the matriarchal stratum of human existence. To the matriarchal woman, the reproductive act is only a means to an end; it is unwillingly tolerated, for what really matters is birth. Symbolically you may think here of the cat (are we not all fond of saying that there is a pussy-cat element in woman?), of whom it is said that she conceives with pain and brings forth with pleasure. However this may be, the mother as ruler never allows the brood to escape from her great uterine vital cavity. Woe unto him who tries to break away! Symbolically here, I think also of the spider, who allows nothing to escape from her net, of the spider who often appears in the dreams and fantasies of this maternal being. Also, when you think of matriarchy, you will think of the scorpion. Fabre has described how the male scorpion, driven by sexual desire, but at the same time trembling with fear, approaches the female, copulates, and then flees in a panic, knowing that his mate, as soon as the act is over, as soon as she has tolerated the advances of "the impregnator" will turn and rend him, will, if she can seize him in her claws, slay and eat him. Often she does so.¹ For the matriarchal female, males exist only as procreators, and have no other use. When the male has played his part, away with him! Thenceforward let there be only females in the world, undisturbed

¹ J. H. C. Fabre, *La vie des insectes*, 1910; and other works.

by the inimical, perpetually restless, aggressive masculine principle.

Only in the third epoch, that of the "patriarchy", does man enter into his dominant rôle. To-day we seem to be approaching the close of the patriarchal epoch, but that is a matter to be discussed by and by.

These two aspects of primitive feminine nature live on in all women. It is well to realise as much. The "woman of the marish" is, of course, polygamous, and the woman of the patriarchal era, who discovers powerful vestiges of collective sexuality within herself is panic-stricken and afflicted with a guilt-complex. Who of us, on the other hand, is not acquainted with "matriarchal" women, to whom the man, the husband, is of no account, or is regarded with hostility, the child being all she cares about?

These primal feminine forces form the background of maternal being, and work on the mothers of to-day. The individual mother, as we sentimentally regard her, is no more than a partial and more obvious aspect of the whole figure of the Mother. (Cf. Plates I and II.)

It is rather difficult to illustrate by examples the world of the great Mother for whom the child is all in all. I recall, in this connexion, a case reported by an apostle of Adler's individual psychology, who tells of a neurotic child, a little boy, who could only go to sleep in the evening when his mother lay down beside him. When the boy discovered that his mother used to slip away as soon as he had gone to sleep, he insisted upon her lying between him and the wall, where she had to stay for hours. The author from whom I quote regards this as an illustration of the child's will to power, and doubtless has

good reason for doing so. What he forgot was to wonder why the child's mother should have yielded to such an exaction. In my view the situation was only in part the outcome of neurosis in the child ; and I should be more disposed to speak of a will to impotence than of a will to power, of a will to remain a " little one ". Predominant, however, in the situation must have been an unconscious willingness on the part of the mother to sacrifice herself to the child every evening at seven o'clock, and thus to keep the child dependent on her. I think that any one who wanted to treat that situation successfully would have to begin with the mother and not with the child.¹

It is in countries which are still matriarchal that you can best study the importance of the matron, the dominant mother. Characteristically enough, where matriarchy is the rule, it far less often leads to the neuroses which are apt to arise out of it in such patriarchal countries as Germany. In Rome, for instance, I know a family in which the father, though nominally the head of the household and occupying a high position in social life, is little more than a shadow in his own home. Of the two married sons, one is a merchant in a large way of business and the other a diplomat. The former manages his African affairs from Rome ; the latter refused an offer of promotion which would have taken him away from Rome. " We cannot leave the city in which our mother dwells."—Put up in an Italian roadside inn, and watch who rules the

¹ Mrs. Frances Gillespy Wickes, in her *The Inner World of Childhood*, New York and London, 1927, shows with devastating clearness the decisive part played by parents in the origination and in the cure of the neuroses of children.

ATTRACTIVE FORCE OF UNCONSCIOUS, I
roost. Not usually the padrone, nor yet, if there be one,
a grown-up son. Upon all important occasions, as when
a bill is being made out, and so on, the padrona, the mater,
the matron, has the decisive word.

CHAPTER EIGHT
THE ATTRACTIVE FORCE OF THE
UNCONSCIOUS, II

IN the last lecture we considered the gripping force of the primal sources of life, and the difficulty of growing out of them, of breaking away. I have, however, already said in plain terms that this growing up cannot mean simply breaking away, cannot mean simply turning one's back upon the past. Though you can't grow up without breaking away, to grow up does not mean to run away from what you have been. In the imagery of a personality rooted in the past we perceive that this maternal stratum must last on as an inner world, with which the individual must always remain in touch, with which contact must continually be renewed. [In classical mythology, Antaeus, son of Poseidon and Ge, a mighty giant, was invincible so long as he remained in contact with his mother earth.] In Chapter Four, discussing the breath, we said that the bird of true freedom could only learn to fly when the "lower strata" of earth, plants, and animals were full of vigorous life.

Many mental disturbances consist mainly in this, that the connexions with the lower level have become too attenuated or have been severed. People are too apt to forget that although a man can wear a halo when he awakens to a higher, a divine life, he still must stand with his feet firmly planted upon the ground. How often we find that

ego-obsessed persons, one-sided individualists, intellectuals, those who make much play with abstractions, have, through neglect, or frequently enough by childish negation, lost contact with the nutritive strata of life. Day after day we encounter morbid manifestations to convince us that all which lives must, if it is to remain healthy, continually return into the nourishing and renovative unconscious. Do we not all of us lapse, day by day, or more usually night after night, into sleep, into dreamland, where we are fully unconscious, where we get into touch once more with the world of the depths from which comes fresh force, renewed energy, regenerated wisdom? Even though, as previously said, a large part of our analytical work must be to loosen the grip of the collective and the unconscious upon the conscious mind; still, conversely, and just as often, we have to revive the umbilical connexion with that realm from which, obscurely, the individual draws the inexhaustible energies of being.

You know that one of the chief aims of Freudian analysis is to bring back into consciousness the memory of "forgotten", of "repressed" experiences. The analysts who lay the principal stress upon sexual experiences declare that a revival of "lost" memories is the most important and the most effective part of analysis. Agreed, that such an accurate revival of a lost memory may be requisite. (We shall soon have to consider this matter in more detail.) Still, the efficacy of a revival of the past does not consist exclusively in the revival, for the mental attitude or trend *per se* is of moment. When the subject delves reflectively into his past—half-awake, in imaginative reverie—he will most easily immerse himself in the depths. What happens is, not so much that he actively remembers, as that memory

becomes spontaneously active within him. He slips away from the ego and its formalities into the unrestraint of his childhood's days, when he could still be "natural". He contemplates the past "dreamily" as we grown-ups at times "lose ourselves" in the contemplation of a landscape, of a river or a forest, a mountain or a heathland. Thus to merge ourselves in nature, signifies to break away from artificial culture or from civilisation for a time. You see this very clearly in what is called the "Youth Movement", wherein, as a reaction against city-life and its veneer, young people designedly go back to the "open country". The plunge into the depths is something much more than what the Freudians regard as a mere revival of lost memories.

The living primal foundation, the realm into which our roots strike so deep, the region of which we have hitherto thought as peopled by hidden forces, becomes manifest for the individual life as the family. This is the actual, direct, and concrete phenomenal form of the collectivity to which the child has to adjust itself. The importance of the family environment has been stressed both by Freud and by Adler, each after his own manner. Neither of them, however, has fully realised the intimacy of the connexion between grown-ups and the child. They both build upon the notion that parents act upon children exclusively by precept and example, beneficial or noxious as the case may be. Observation shows, however, that, over and above these—or, rather, below the visible plane of precept and example—there is a participation between parents and children such as exists among primitives in the form of the "group mind". To speak figuratively once more, although the body of the members of a family group are physically separated one from another, there is a collective mind-body wherein elders

and youngers are boxed, as, in the physical body of the individual, his organs are boxed. Consequently, what happens in the parents has its repercussions in the child, not only because the parents have said this or that, or because the child has imitated the parents, or has been told by them to do this or that, or has inferred this or that from its parents' actions. There have been simultaneous happenings in the family mind-body, as if in communicating tubes. You will find abundant exemplification of this outlook in a book I mentioned in the last lecture, Wickes' *The Inner World of Childhood*. Without any fine-spun theorising, the author shows, soberly and practically, illustrating her thesis by hundreds of instances, that the life which the parents ought to live but fail to live because they are too cowardly or too "false", becomes, by a sort of substitution, an urgent problem for the child. This is implied in the familiar saying that a parson's children rarely turn out well.

You will find these considerations of the utmost practical value when parents bring you a child to ask your advice. Instead of following the usual method, when disturbances are manifest in the offspring, of looking for a "bad example" set by some member of their environment, you will do well to search for the contrary. How often do we hear amazement expressed that the child of model parents, who are so pious, so "good", should turn out a ne'er-do-well! There's the rub! What has been so strongly avoided by the grown-ups must out somewhere in the collective family life. Let me give you a comparatively unimportant example from my own practice. A mother complains that whereas her son has pious leanings, her daughter shows a premature inclination towards sensuality. The mother is

a widow, and, as I know from analysing her, has sternly repressed her own sexual leanings.

In my previously mentioned booklet, *Seelenräume*, I have published a number of striking instances of the way in which children take over the inward, the hidden, the suppressed life of grown-up associates, as if what had been dammed up in the elders had escaped by an overflow into the youngsters. The wonder of doctors, parents, and teachers that this, that, or the other can arise in a child will cease when due allowance has been made for such interconnexions. No doubt their recognition may be extraordinarily painful to parents ; and not to parents alone, for the analyst may be pained by discerning them in his relationship to the analysand. That is why, moreover, we can often achieve very little by trying to treat children analytically so long as they remain in their familiar environment. The parents will often demand your help under such conditions, but you can do nothing while the mischief-working influences continue in operation. There is only one resource in such instances, namely the removal of the child to a healthier circle, perhaps to one of our excellent rural educational homes. If, however, you can bring the requisite insight home to the parents, and make these latter modify their behaviour, the disturbances in the child may disappear—even without your seeing the child at all.

The influence (active and counteractive) of grown-ups upon children in the closely woven tissue of family life, and the tendency of the nutritive soil to suck back into itself what would fain emerge from it, represent only one side of such difficulties of development. Action and reaction are equal and opposite. As counterpart of the attractive force

of the family medium and of the maternal stratum, we have a tendency on the part of the child to return to the mother's womb, to remain small, weak, and under tutelage. This is equivalent to what the Adlerians speak of as the effect of discouragement, and the Freudians as the effect of regression. The following sketch may help to make the matter clear.



When the procreative emanations have entered the receptive earth (1), and out of this union the new, the germ, has formed itself (2), you will find in this latter two opposing and equally necessary tendencies at work: one of them aspiring upwards towards the light, towards blossoming and unfolding; the other, leading back towards the earth, towards the roots. The former inspires towards individuation; the latter, towards undifferentiation, towards remaining part of the generalised depths. When the latter trend prevails, we speak of regression. I think that both the sexual analysts and also the individual psychologists must have made you so familiar with this recoil from individuation, that it is superfluous for me to say any more here about regression.

It seems to me desirable, however, to illustrate the workings of regression as concerns one "complex" upon which Freud lays peculiar stress. In this way I shall, at the same time, show you how these sexual analysts, sound though their general notions may be, apply them in a one-sided way. You will find in their writings abundant refer-

ences to what they call the castration complex, by which they mean a dread of the boy (or of the boy living on in the man) lest his penis shall be cut off by his father—usually as a punishment for masturbation in early childhood. Closely connected with the dread of the punitive father is a feeling that the omnipotent father with his huge phallus will be an unconquerable competitor throughout life. No doubt this description of the son-father situation is sometimes perfectly correct. Beyond question there are still fathers who are stupid enough to threaten their little boys in such a fashion (hoping, very foolishly of course) that in this way they will stop the practice of “self-abuse”. Also there can be no doubt that a prudish youngster, from whom the sight of natural things has been shut away, may be astonished and alarmed at the first vision of his father’s membrum virile. But it is not true that all fathers are such blockheads, or are regarded by their little boys as Jehovah in the flesh ; nor is it true that all little boys have been panic-stricken at discovering the penis to be much smaller than that of a grown-up, with the result that they become affected with anxiety which may either be specifically sexual or may take the general form of a conviction that they lack manly self-sufficiency. Nor is the supposed rivalry on the part of the son for the mother’s favours invariably a cause of despair about oneself and the validity of one’s own life. Such “sexual cases” as arise, are no more than special manifestations of a more general problem. This general problem is : “ I am afraid lest, a loser in the game, a cave-dweller, regressive as I am, I shall never be able to emerge from the primal womb ; that I shall never develop properly, shall never grow up, shall never come to full manliness. That is to say, I shall never come to that which

is symbolised by the penis. (Better, the phallus.) I shall never become potent, shall never be erect. The collectivity has cast a spell over me. I shall be castrated by my father, who represents the counter-demands of earth, symbolises radiation. I am afraid that I shall never be able to endure the light, I who am for ever Lilliputian." (Cf. Plates III and IV.)

In such genital imagery, we must recognise a profounder meaning, a substratum. Then we can accept it. But if it is to be taken in the narrower and more concrete significance, it often strains the facts, and becomes nonsensical. That is why a discussion of Freud's teachings is so difficult. His intuitions are brilliant and frequently sound, but they are apt to be overstrained, unduly rationalistic, formulated in far too concrete a fashion. I am almost inclined to venture the paradox that Freud is the last believer left alive in Europe inasmuch as he is convinced of the concrete reality of his symbols instead of understanding them metaphorically; just as a pious countryman still believes, when the priest works the miracle of transubstantiation, that the wine in the chalice has become blood in the material sense, whereas for the priest himself the transubstantiation is only effected in a higher, a transcendental world. Thus Freud, having discovered (a marvellous discovery) that a child wants to return to a place where it is dark and warm, where no sound will come to disturb it, where it will be hidden away and safe from harm—the yearning of all the disillusioned, of "all that labour and are heavy-laden"—speaks of it as the "longing to return to the mother's womb". That which symbolises the individual's wish to regress into sleep and night, is concretified by him as the desire to get back into an actual mother's womb. Of course

it is easy for the critics to laugh and to rail at such a formulation. They would do better to look behind these erroneous formulations, the errors of the last generation, in order to discover what therein is truly significant.

There is another element in this interweaving into the collective world of earth, in the process we are now considering. You will doubtless remember that when I was trying to give you a clear though emblematic psychological grasp of what happens in our organs, I described the organs of nutrition and excretion as comprising the earthly and vegetative sphere of man. Let me remind you, further, that we realised how remote from the conscious ego are these enteric depths. I pointed out to you that peristaltic waves traverse the stomach and the intestines independently of consciousness and of will, just as the successive æons come and go in nature. This was made all the plainer to us when, in contrast therewith, we considered the rhythmic life of the blood, which is nearer to consciousness; and still more when we contemplated the breathing, the *pneuma*. We must reconsider here the earth-bound character of the nutritive process. Perhaps in this connexion we shall do well to recall that physical ingestion and excretion are the most important, nay to begin with the only important, processes in the life of the new-born. You must think, likewise, of the perennial connexion with the mother who gives suck, with the mother out of whose breasts life flows into the little being, much in the same way as before birth life flows to it from her through the umbilical cord. At this stage the simplest, most earthly process is dominant. The infant's whole welfare depends upon ingesting rightly and excreting rightly.

Need we be surprised, then, that these processes so

essential to life are, as the analyst phrases it, "pleasurably charged"; that in the still extremely obscure and vague "inner life" of the little child they assume an enormous importance? It was Freud, once more, who pointed out that a child uses the word "Geschäft" (in English "business" or, more often, "job") to describe going to stool—uses the term which the ordinary adult applies to the most important of his daily occupations.

Just as natural is it that sucking, and later taking food of any kind—with the regions concerned, the lips, the tongue, the mouth—should be pleasurably tinged processes and regions. The Freudians, therefore, speak of oral, anal, and urethral eroticism, referring to the pleasure-charged zones and functions of the body. They are perfectly right when they insist that in the life of adults we find vestiges of these childish impulses and pleasures. We see this most plainly in the regressive neuroses; as when grown-ups continue to make much of the process of sucking, or prefer kissing to coitus. I expect you will all be acquainted with exceptional types in whom digestion or the characters of the urine have become so important that for them life and happiness seem to turn upon one or the other. We think, in this connexion, also of "bulimia", of persons who, while failing in one respect or another to fulfil life's external or internal demands, find a primitive pleasure in devouring unnecessarily vast quantities of food. Coprophilia and similar perversions fall within the same category. These are various manifestations of the way in which a neurotic is still, in one respect or another, a child. But where such likings and practices persist in an adult, we term them "infantile" rather than merely "childish", meaning that the neurosis is the outcome of inhibited development or of perversions, or both

Freud, therefore, is right in saying that perversion = infantilism.

Another manifestation of the oral-anal complex ("complex" in the pathological sense, when it manifests its disturbing influence in a person who is outwardly grown up) is sadism, a delight in cruelty. If you make a profound analysis of persons suffering from infantile regression, you will rarely fail to disclose a sadistic component. Superficially such persons will often appear the very opposite of a sadist. They are "softies", childlike persons, who shrink from hurting a worm, are insufferable "idealists" and are organised accordingly, who appear "to seek nothing but the general good"—but depth-psychology will tell you a very different story about them.

I was acquainted with a man who, although over thirty, had never known a woman, since "woman was too sacred to him" for that. He was a member of the Society for the Prevention of Cruelty to Animals; was an anti-vivisectionist; and was an active supporter of the movement for the suppression of the White Slave Traffic. Recently, although physically a weakling, he had assaulted a coachman who was ill-treating a horse. On the face of it, then, you might suppose him to be a man endowed with very fine qualities. Nevertheless, the first question of the expert who had been given this sketch of the patient's character was to ask whether his bowels were regular. As had been expected, he suffered from obstinate constipation. It was hardly needful to ask him whether he had a big appetite, for he was obese (weighing sixteen stone); but, on inquiry, he stated that he suffered from insatiable hunger, especially during moods of depression. As already mentioned, he had never had intercourse with a woman, but was fond of

practising cunnilinctus (oral eroticism). He was asked whether he indulged in waking fantasies, either during the daytime or just before going to sleep at night. With some hesitation this thirty-three-year-old child admitted that in bed, of nights, he indulged in prolonged fantasies in which he pictured himself torturing children and young girls, torturing them even to death. Let me add, as a physiological point, that the patient (like all his kind) aroused suspicion by his mere aspect. He had the gloomy eyes of a caged beast. (Some subjects with oral-erotic inclinations have the protruding lips of a suckling, or cheeks drawn in, or some similar characteristic.) The patient now in question was a typical specimen of the sadist.

I fancy that you will find it easy enough to acknowledge the existence of the oral and anal-urethral components, but that you may find it less easy to believe in the existence of a masked sadism. As psychologists, it behoves us to free ourselves from prejudices, affects, conventional valuations. Please bear in mind that a little child, in respect of all the happenings of his mind-body life, belongs to the earth, is of a vegetative disposition. For that very reason, the child is an "innocent" and, if it dies, can immediately return to heaven as an "angel". It has not yet experienced the Fall; has not yet eaten of the tree of knowledge; is still all "id", not having yet become "ego". Though it has the bodily organs of sex, inwardly regarded it is still sexless. In this paradise, where the lion lies down beside the lamb, there is as yet neither good nor evil. The distinctions we learn to make as we grow up have not yet been made; life has not yet been split into polar opposites. Consequently, there can be no morality, no altruism. For the same reason, what in a more developed human being we speak of as

cruelty or as sadism must not be given such names in a child. A young child's delight in destroying or tormenting is no more "cruel" than nature is cruel. Cruelty is a product of the artificial conditions we extol as "culture" or "civilisation". Nature is as she is, and knows nothing of cruelty. In the world of nature, coming and going, birth and death, are equally pleasurable. So also in the world of the child, which is still a "natural" being.

Does not the so-called sadism (I insist upon the adjective) of the infantile phase grow more comprehensible to you? How plain it grows, moreover, that Freud's formula perversion = infantilism was a flash of genius; but also that Freud was misled into the realm of unmeaning abstractions when he read his formula backwards, declaring that infantilism = perversion, and coined the grotesque phrase about the "polymorphously perverse suckling". I shall, however, postpone until the next lecture a detailed criticism of the obsessional neurosis (or something akin thereto) which leads the Freudians to fit everything into the framework of a rigid systematisation. At the moment, we are still only beginning to contemplate the strata which attempt to fixate, to draw back, to swallow up the developing human being. Our very image of the vegetative characteristics of the intestines, and our contention that the child is nature undeveloped, signify that the developed human being, in respect of some of his characteristics, in respect of part of his being, still belongs to this "nature", to the earth. No matter whether you say so psychologically, signifying that in every one of us there remains something of the child ("in man there is a child that wants to play", wrote Nietzsche); or whether you direct your attention more especially to the physical and physiological aspects of being,

and refer to the nutritive processes. The fact that these are but two aspects of the same thing shows us once more the interweaving into the collective world of earth ; and we have already learned that this collective world resists the attempt of the growing human being to develop and to differentiate.

Development, " becoming ", is however the law of life, for the individual no less than for the nation. Neither the former nor the latter can remain for ever in the primitive phase, in the stage of childhood. Man must eat of the tree of knowledge, must learn to distinguish between " good " and " evil " ; to distinguish, that is to say, between the inevitably conflicting elements of his experience ; thus is he constrained towards culture, towards a recognition of the contrast, of the conflict, between himself on the one hand and nature at large on the other. He cannot continue to live naked and unashamed in a state of primal innocence.

Metaphorically speaking, this implies that he must grow out of the vegetative phase to become an animal ; that (I return to the imagery of Chapter Three) out of the enteric-nutritive foundation of earthly inertia there is born, as a first awakening, the blood with its polar antinomies, its rhythmical alternation of systole and diastole. You will remember that I referred to the sexual life as one of the provinces of the life of the blood. Masculine and feminine, which in the vegetable-enteric, purely nutritive phase were still undifferentiated, become clearly distinguished each from the other. Therewith a new sphere, a second " vital cycle ", has come into being ; growth above the earth has begun. Henceforward this new cycle, expanding with the years, demands its rights, demands its appropriate share of the libido, which previously was restricted to the levels

beneath the surface of the earth, to the processes that went on in the lowermost roots.

Upon the "vegetative" plane there scarcely exists, as yet, an emergence of contrasts or of conflicts. We can illustrate this most vividly by the development of sexuality. Here, in the earliest evolutionary stages, there are no conflicts. For this reason it is futile to compare the amatory life of human beings living (dreaming) in natural innocence, with the eroticism of more fully awakened and differentiated men and women. Such trustworthy observations as those made by Malinowski upon the Trobrianders (*op. cit.*) are only explicable upon the theory that, among these primitives of the South Seas, evolution, individualisation, have not yet gone so far as to produce sexuality in our western sense of the term. No doubt from time to time the Trobrianders are mastered by the sexual impulse as if it were a natural wave. All the same, we Europeans note with surprise that various means have to be used to awaken and intensify the impulse. We cannot escape the impression that the island lovers have to take pains; the man to bring about erection and ejaculation; the woman to secure adequate excitement culminating in orgasm. It would seem that during the Trobrianders' customary love-"play", in which the lovers tear out one another's hair, scratch one another, bite one another, and so on, the "atmosphere" of hostility thus engendered between the man and the woman brings about the requisite tension between the two partners in the love act, the tension which is the indispensable prerequisite of sexual desire and sexual enjoyment—and that for the Trobrianders this atmosphere of mutual hostility is indispensable.

But such phenomena are not confined to "primitives".

The attentive observer who is able to divest his mind of prejudice can watch like phenomena among ourselves to-day. By no means rare in western Europe are women regarded by others and by themselves as "frigid", women in whom the onset of sexual excitement is slow and difficult, and many of whom have never experienced the sexual orgasm. Yet this does not necessarily signify that they suffer from "inhibitions", as is too readily assumed. They may enjoy intimate relations with their male partner, but for them the pleasure of intercourse does not attain a climax followed by rapid detumescence, being a process capable of lasting a very long time, until the tide slowly ebbs. But the sequence of events is not uniform in these reputedly frigid women. Such a woman may in one act of intercourse experience what is commonly regarded as a "normal" orgasm, and in another (especially when she is to a moderate extent under the influence of alcohol) experience, not an orgasm, but the above-described protracted ebb. This latter happens because the alcohol has reduced her already low individuation and ego-centrism, with the result that she has, in great measure, lapsed into the vegetative sphere, into a more generalised participation with nature. Let me add, parenthetically, that in my opinion sadism and masochism can also be understood in this sense, as attempts to restrict the impulsive life to the nutritive pre-genital phase from which the person concerned has not yet fully emerged.

Let me give you another example of the significance of a collective attitude. I had a patient, a lady who, although she had had intimate relations with several lovers, had not experienced the orgasm in intercourse with any of them. Discussing this matter with her, I asked her (without myself fully knowing why) how long she imagined the sexual act

ought to last. Looking at me thoughtfully, she replied, with some hesitation : " Hours." Of course the impracticability of this desire was obvious ; and in the conscious my patient realised as much herself. In an analysis, however, we often have to let the irrational, the fantasy, speak, rather than logic and reason. Feeling my way, therefore, I inquired : " Perhaps you mean not hours but days ? " Showing surprise and pleasure at being understood, she answered, though still hesitatingly : " Longer, much longer, an eternity ! " Without saying another word, for the moment, I took Zimmer's *Kunstform und Yoga* down from my shelves, and showed her the plate depicting Shiva and Shakti in their everlasting embrace. " Yes," she said. " That's it. That's what I mean ! " The analysand had to be made to realise that, though the " collective " wheel of the procreative and receptive power turns unceasingly ; that though the " actus purus " fills the world from eternity to eternity ; that though the male and the female divine principle embrace one another for ever and a day—as far as we mortals are concerned each pair of lovers can only for a few minutes become executants in that great universal happening. Insofar as we are *natura naturans*, we incorporate the mystery, we become for a brief space Shiva and Shakti. Insofar, however, as we are separate egos, we must soon relinquish our embraces. I think you will understand how my patient's situation arose from an identification with the collective, not with the individual unconscious.

Invariably the birth of the blood-cycle in man and woman (we speak, above all, of this second birth as " puberty ", but there are other births besides the second) is as difficult a process as the first, the bodily emergence from the mother's womb, which is usually understood as

"birth". Invariably there is a desire to stay as we were, and a resistance to our emergence ; even as I attempted to describe above, when speaking of the attraction between soil and seed, between mother and child.

When a human being fails to make a good job of these necessary unfoldings of his personality, what has happened is (analytically speaking) that he has failed to charge with a sufficiency of libido the new domains of life and experience and the organs through which these domains secure corporeal manifestation. Things remain arrested in the earlier strata ; there is stasis. With the result that the vegetative sphere of him or her who does not successfully achieve the transformation of puberty and who remains a child, is over-emphasised. That accounts for the before-mentioned excessive interest of such types in eating, drinking, or the excreta : an interest which may in part be practical and concrete, and may in part manifest itself indirectly, taking the form of a delight in obscene literature or conversation. Indeed, I know such sufferers from arrested development who have been guided by their consequent peculiar interest in their choice of a special subject for scientific study. Bear in mind, however, that a stasis of the libido—no matter whether you regard it physically as hyperinnervation and hyperæmia, or psychologically as an undue fixation of attention—implies, not improved functioning but the reverse. It gives rise to excess of tension, to "cramp" of one sort or another. That is why the anal-erotist is invariably constipated. To illustrate the matter in the field of practical therapeutics, if, by a belated puberty, you succeed in transferring your improperly fixated libido into the genital sphere, the vegetative part of your being will simultaneously be freed. Thereby you will cure yourself of hyposexuality

—for naturally a person thus affected will have suffered from impotence in one form or another, from frigidity or from sterility.

Characteristically enough, we find that there is another way of relieving these inhibited persons of their alimentary disturbances. If, in a patient suffering from obstinate constipation of psychogenic origin there should occur an ungrudging re-entry into a psychological world concordant with his (or her) immaturity, the constipation will be relieved. An example will make my meaning plain to you. A female patient in whom neither laxatives administered by mouth nor even intestinal lavage produced satisfactory evacuations, began to give herself up wholeheartedly to her childish dreams. She immersed herself in fantasies wherein (link this on to what I told you about Bachofen's theories !) marshlands played a great part. With plasticine or on paper she moulded or sketched all kinds of creatures that people these swamps : worms, snakes, tortoises, fabulous beings. Though she herself had no inkling of the causal relationship, she could thereupon enjoy what seemed almost a miracle, since nothing of the sort had happened for decades—the miracle of a spontaneous and easy alvine evacuation. But as soon as she forsook this domain which (in her "infantile" condition) was more congenial to her than the "real" life of a grown-up, as soon as her understanding intervened to tell her that such fancies were unworthy of a cultured adult, who ought to be able and efficient, her constipation became as intractable as ever. You must not suppose that I regard the temporary relief obtained by indulging in infantile fancies as tantamount to cure. I mention the case only as an illustration. The temporary relief was but a preliminary stage on the way to cure.

Always, in analysing such cases, you have to begin by guiding the analysand back into the region where he has achieved effective development, and away from the zones of "real" life to which he has no more than seemingly adapted himself.

A seeming adaptation does usually occur. When, as in the foregoing instance, an adequate birth into the new sphere (of the blood, of the breathing, etc.) has never been achieved, you will nevertheless find that as the subject "grows up" there occurs a simulated development, the infantile arrest being masked by a thin stratum of adaptation to the life of ordinary grown-ups. What shows, however, that the adaptation is spurious and incomplete is that the "lower" spheres are regarded as lower in a moral sense, are contemplated with disdain. In such cases as I am now considering, although both physically and psychologically there is a sort of cult of the intestines, the patient's outlook upon these realms of the mental and bodily personality—upon all "earthly" happenings—is a mingling of secret interest in forbidden fruit with an uneasy conscience, of pride with an anxious sense of insecurity. Let me have recourse to metaphor once more. One who has risen out of the "lees" but remains thankful to this maternal menstruum and is in no wise revolted by the knowledge that his roots strike deep into it, is a human being who has undergone a natural and healthy development out of the earthly sphere. Defective and inadequate, on the other hand, has been the development of him who is ashamed of his roots—precisely because he has never achieved the requisite freedom from them.

I think it will now have become clear to you why I referred in this connexion to those who are called analerotists. I did so, first, because they are such admirable

examples of what I spoke of a while back as the attractive power of the living foundation ; and, secondly, because this " primal foundation " which is constituted by the vegetative cycle, being still wholly earthly, wholly maternal, does not properly belong to the individual, but is collective, is a part of the invisible group-mind.

The human being upon this plane which is identical with that of the nutritive process, the human being in the pre-genital or infra-genital phase, is not, metaphysically, to be regarded as an individual at all. When primitives, who still live upon what is called the magical plane, whose life is not so much individual as the life of organs of the group-mind, arrange that one of their number shall take laxatives for the benefit of the others, their action is in conformity with the views I have been expounding—and it is not altogether surprising that such medications may (as we are told) have a good effect. Think, however, in the same connexion, of " old maids " in the West. These virtuous elderly women are not only constipated, as a rule, but are also wholly devoted to the beloved mother, to their aged parents, to the clan, and so on ; they are perpetual infants, undetached sprouts from the collective. Of course married women and men may be the same ; persons who have not achieved a vital differentiation enabling them to reach the " blood-sphere ". A human being's nature is characterised, not by the superficial happenings of his life, but by the extent to which he has himself succeeded in objectifying his destiny.

I am reminded of one of my patients, a man of thirty. He was an able civil engineer, had in his student days been an active member of a students' corps, was an Alpinist, and so on. He suffered, however, from obstinate constipation, and he practised the before-mentioned intestinal cult in

some very peculiar fashions. In the course of his analysis, he talked with manifest relish and at great length about the details of his enteric life. I need hardly tell you that he was impotent. In a word, he was a typical oral-anal-erotist. I allowed this analysand to develop his fantasies at large. In metaphorical phraseology they incorporated the imperfections of his psycho-biological development. He pictured himself as legless (that is to say without any standpoint of his own, for his legs were still deeply bedded in the earth), or as armless (the arms here symbolising the grasping organs, of which the hands are the most highly specialised parts, so that in his imaginings he recognised himself to be without adequate powers of "grasp", either mental or physical). Subsequently he called up out of the unconscious a vision of what was lacking to him, a complete act of birth. He saw himself in his mother's womb, in a great cavernous space ; speaking out of this an inner voice told him that he must free himself ; whereupon, still in fantasy, he did so, with infinite trouble, with groanings, and amid torments. "This also signified," as he realised by an inner light, "that he was freeing the mother from himself." The logical absurdity of the "also" is really full of meaning. He remains within the mother—not so much the mother who actually bore him, as Mother Earth. He is earth-bound. Only if he can wrest himself away from her and from his "mystical participation" with her, will he free himself from his bonds ; and only so will he deliver the earthly being within himself. Not until what his fantasies had metaphorically foreseen was also achieved by the conscious personality, did his intestinal life become orderly. As soon as his blood-life had been fulfilled, as soon as he had completed the first phase of his development as an independent

being, he emancipated himself from the "retractive suck" of the root-stratum, the matrix. Therewith he lost the detestation of the father by which he had previously been characterised.

The Freudians teach that hatred of the father is hatred of the successful rival, hatred of the spouse of the beloved mother. I discern other reasons than this, and I have been trying to make you discern them. The undeveloped person feels a sense of guilt because he remains unduly bound, because he lags behind on his course towards an aim he knows to be desirable, because he has not reached the light, because he has failed to effect individuation. The mother shelters and protects. The father god is the representative of the light, of that which furthers our course. One who fails to fulfil the paternal law dreads and detests its supreme representative. All who are too weak to love and to do are inspired with revolutionary hate, as is clearly shown by a psychological study of the anti-social.¹ This is manifest in some of the illustrations that follow.

Such is the significant background of what shows itself in particular instances as the foreground, as the family romance. That foreground, the family romance, the Œdipus complex, etc., is what the Freudians chiefly see. Is there nothing more to see? "Only the significant brings deliverance" (Jung).

¹ See Aichhorn's extremely interesting book, *Verwahrloste Jugend*.

CHAPTER NINE

SEXUAL ANALYSIS

WHENEVER I try to depict the mental background or backgrounds of neuroses, as I was trying to do in the last lecture, there rises into my mind a thought which, with your leave, I will utter to-day. I am all the more eager to do so because I have shown you in various ways that I am a critic of Freudianism, and I shall be even more critical in the concluding lectures than I have been in the earlier ones. The thought I wish to express is also a feeling—one of gratitude to Sigmund Freud, the founder and creator of modern psychotherapy. Of course he had forerunners ; of course he did not appear out of the void.¹ In symbolical thought, his forerunners were Kreuzer, Nietzsche, Bachofen, and others ; in the revelation of hidden meanings, Schopenhauer and Nietzsche ; in the discovery of polarity, Goethe, Carus, Novalis, and others. Perhaps in some respects Klages' psychological teachings have been as important as those of Freud. At all times, moreover, the great poets and other imaginative writers have been aware of the background of life. But even when these things are admitted, we recognise that Freud has been the great pioneer in making the obscurer regions of the mind comprehensible to us, and in turning a knowledge of them to account for the healing art. It is he, more than all others, whom both patients and doctors have to thank for the fact that to-day the true nature

¹ Cf. Jung, S. Freud, als kulturhistorische Erscheinung, "Charakter", Heft 2, 1932, p. 65.

of mental disturbances, of the sources of such widespread mental confusion, have been made psychologically comprehensible. What an immense advance this has signified. In the decades before Freud began his investigations, psychology and psychiatry had become soulless, because their earlier religious foundations had been undermined by the general adoption of the outlooks and methods of natural science. Symptoms of mental disturbance were carefully and unfeelingly docketed, the only help given to the patient being in the form of what was called a "diagnosis"—generally some word of Greek or Latin origin which conveyed very little meaning even to the diagnostician. This was coupled with the futile advice: "Pull yourself together, and you will soon be all right." By the profundity of his insight, by his unwearying industry, and by his splendid courage, Freud has dispelled our ignorance of the depths of the mind; and therewith has freed doctors, nurses, and attendants of the almost universal hostility towards any one affected with mental disorder, has freed us of an affect which was wellnigh always the expression of a dread of our own inadequacy, such as obviously played a part in the pseudo-diagnosis of "hysteria". Even those who criticise this venerable sage must do so with thankfulness and admiration. Regardless of worldwide indignation, he boldly delivered his message. The same cannot be said of numbers of the "little men of little minds" who are his persistent detractors. Yet it is hard to understand how any one can contemplate his face, so full of depth, of melancholy, and of knowledge, without saying, as Napoleon said of Goethe, "Voilà un homme!"¹

¹ One to whom the power of thus "seeing a man" has certainly been denied is the author of a book in which, with all the crudeness of an in-

In the last lecture I sketched the way in which mental happenings build themselves upon the foundations of the individual's personal development, and especially upon the foundation of his adjustment to the root-strata of his growing personality.

In his doctrine of the trauma, in his contention that the mental troubles and the neuroses about which patients come to consult us are due to some mental injury that has been sustained in early youth, Freud has taught us to recognise the importance of the past. This doctrine of "infantile trauma" has had an enormous vogue. Even to-day many sciolists continue to believe that the only object of psychoanalysis is to search for this or that event in the childhood or youth of the analysand, "owing to which he became what he now is". When the detective, the sleuth, has tracked the complex to its lair, all will be in order. Freud's adversaries go on attacking the doctrine, as if its author still advocated it without qualification, although he never formulated it in this simplist fashion and long ago abandoned it. We ourselves, however, must forsake the traumatic theory even more completely than the sexual analysts have done. They have abandoned it by recognising that the traumata disclosed in an analysis are often pseudo-memories, the patient's fantasies about things that never really hap-

petlectual, an attempt is made to "explain" Freud's teachings as wholly the outcome of the tragical complex of hatred of the father! Logically, this writer refutes himself, since he uses, or believes himself to be using, the Freudian method of analysis to show that Freud had no message to convey. His writing is abominably charged with affect.—An admirable contrast is the able work by E. Michaelis, *Die Menschheitsproblematik der Freudschen Psychoanalyse*, Leipzig, 1925.—I should like also to refer my readers to an article of my own, S. Freud, "Münch. Med. Wschrft.", 1930, No. XXXVI, p. 458. It contains a portrait of Freud.

pened. Thereupon, of course, Freud's adversaries say : " Well and good, if they are only fantasies, if they have no real foundation, we need not trouble about them any longer." Here, of course, they are emptying the child out with the bathwater. The fact is that my memory of a trauma which actually took place in the real world of time and space may be of very little importance. A happening is important, not because it was objective, but because it persists subjectively, as an affect-tinged memory (conscious or unconscious as the case may be). A thing may be of immense importance which has never existed in the real world of space and time, but which the individual's imagination continues to reproduce with such tenacity that it impresses him as having existed concretely. Of such a tissue is woven the psychological reality that matters. Some unpleasant occurrence in the domain of the sexual life during childhood or early youth—which of us can have escaped it ? Yet it may be of little or no moment. When I find, however, that my patient's remembrance of an incident is a product of the imagination, what light does this discovery throw upon the present situation ? One of Freud's disciples (we have no right to blame a master for the follies of his pupils !), in his search for the earliest of the early traumata, came back to the trauma of birth. This, he thought, was the root of all evil. Beyond question, every analyst is familiar with the birth-fantasies and the birth-dreams of analysands. They must not, however, be regarded as genuine reminiscences of the process of birth. They are not memories, but intuitions of what the physical process of birth symbolises, or should symbolise. Generally the birth-dreams and birth-fantasies of our patients signify either that an individual is still inadequately born

and needs to be "cut loose" from his mother ; or else that he is now ripe for rebirth. As regards the early trauma, what is important is, not whether it actually took place, but whether (be it real or be it imagined) it lives on as an active "memory" which is still at work to-day.

That is what we have to realise, as contrasted with an excessive zeal for nosing out the analysand's "real" past, concerning which our information, as derived from him, is necessarily retrospective and reductive. All the same, it is necessary to insist that our patient's early history is of very great importance—perhaps of much greater importance than the "clinical history" as recorded by the ordinary questioner who has no expert knowledge of psychoanalysis and its results. However extensive may be our acquaintance with the general and collective depths of the mind, this cannot save us the trouble of inquiry into particulars. My late friend Gundolf once said : "People are always talking about unhappy or unlucky times. The phrase is unmeaning. I only know unhappy or unlucky persons." Just as the sexual analysts are apt to ignore generalities and to overstress particulars, so do analysts of other schools, those who have a profound knowledge of backgrounds, incline to forget that whenever the background makes itself known it does so only (for the time being) as a foreground. We shall help our patient very little by telling him that he is "introverted", that he is "hag-ridden", or that we can initiate him into the mysteries of number and the wonders of mythology—if he fails to become fully aware of his introversion, if he fails to set out upon his own ultra-personal voyage through the unconscious, if he fails to grasp, from within, the nature of his own private sacrifice to Mithra, he is beyond our help. You will never initiate any one into the history of art by

lecturing to him about the wonders of the Renaissance. He must see, taste, touch, experience these wonders for himself. Thus nothing but a precise analysis of the past can provide the experiential material for further analysis, for the discovery of the "significant".

There is a second reason why a precise analysis of the past is important. We know to-day that an impulse usually becomes coupled and remains coupled with the object, or with the accompaniments thereof, by which it was first initiated. I will illustrate this by a practical instance. Out of a clutch of twenty chickens, ten were taken away from the hen the instant they were hatched out and were given their first food to the accompaniment of the sound of a trumpet. The remaining ten were left to the hen, who watched over their feeding in the usual way, calling them to her when there was food to be had. The first ten birds subsequently paid no attention to the clucking of the hen, but only to the blowing of the trumpet, whereas the other ten ignored the blowing of the trumpet and ran up to the hen whenever she clucked. In the writings of Fabre, the entomologist, you will find additional interesting studies of impulse, and of the way in which it almost invariably becomes fixedly associated with the circumstances of its first appearance—a coupling which has its obvious uses, but which works blindly, so that it may, under certain conditions, lead to the death of the individual because the stimulus required to arouse a vitally important impulse is lacking. If, during the development of a human being, a coupling of this sort which ought to be dissociated remains, pathologically, in operation, moral lectures, the most careful instruction, and the best possible example will prove unavailing. The impulse clings to the other element of the

couple, until the person concerned has discovered how to look behind the scenes, and has gained an effective understanding of the mechanical and obsessive character of his reaction. The only way to show him this, is to delve systematically into his past, until we reach the point when he was switched on to the wrong road.

There is a well-known case in the literature of sexual analysis, the case of a patient who was impotent unless, while trying to effect coitus, he could sniff stockings having a strong odour of a woman's feet. Here the first onset of vigorous sexual excitement had been "coupled" with the smell of the woman's stockings. The "fetishism" was insuperable until the path to the breaking-up of the association had been opened by calling the original situation back into consciousness. Of course the question why the associative tie did not gradually become weakened and spontaneously disappear requires explanation, but the orthodox Freudians rarely moot this problem. Let me remind you of what was said in Chapter Six about abreaction.

The doctrine of "trauma" had already aroused widespread opposition, but Freud's sexual theory provoked violent storms of passion. The struggle between Freud and his disciples on the one hand and their adversaries on the other was conducted on both sides, not so much with pertinent arguments as in a way which reminds us of heated parliamentary proceedings rather than a scientific discussion. I think we shall only make real headway when we follow the scientific plan of avoiding personal polemics, mutual suspicions, and needless affects. Certainly the sexual theory cannot be refuted by one who spends all his time at his writing-desk. Purely academical argument has very little weight here. But the arguments of the analyst who

declares that "resistance" to a theory is a proof that the theory must be sound, are not much better!

Let us try to understand the sexual theory historically. Historical study of its rise will make us understand that the sexual theory of the neuroses, and of all mental life, could and indeed must explain everything to a man like Freud, springing from and setting himself in opposition to the nineteenth century, the "bourgeois century"—by whose rationalist dreariness, by whose intellectualism and materialism, he was himself necessarily tainted.

To a considerable extent, the nineteenth century lives on in psychology, for large groups of men are still ruled by its laws. We do not all develop simultaneously. For the groups of which I am thinking, sexuality signifies even to-day the obscure and the unknown, sex is still looked upon as "a necessary evil".

Let us glance back at the history of German civilisation which was fundamentally Christian. Conversion to Christianity was the historical moment in which man was summoned away from his beatific or daimonic unity with nature. He had to prison in his own breast the multiform pantheon in which hitherto he had merged himself, had to hide deep within himself the gods which previously had been all around him. You see the early attempts to achieve this turning inward of the mind, its turning away from the objective world, in the hermit, the monk, the whole monastic institution. A wall was built to exclude Madam World, which up till now had been a blessed world, but had become a wicked world. Henceforward a man must look within for the divine; the wellspring of life bubbled up in the cloister round which the monk walked absorbed in meditation.

In the dream of one of my female patients, this idea was expressed as follows. At the time in question she was wrestling with the problem of Christianity. She dreamed that she was inside a church, and climbed up to one of the lofty windows. Outside was a man, who had also climbed there, and beyond him she could see upon the ground a tiger prowling through a thicket. She was within, in the Christian realm where we all live, and within the bounds of the civilisation whose laws we obey. But she had climbed up to the window, obviously wanting to get out (as do so many these days) into the open, where the other sex, the beast, the forest, uncontrolled nature were to be found. The enclosed space where she harboured was cut off from the open world by the church window, through which the light of heaven could only shine in tempered fashion. The earthly, the impulsive, was excluded as evil, as devilish. With incense and appropriate gestures, the priest still exorcises the "demons"—the earthly—before beginning his holy work at the altar.

Within the Christian-Catholic precincts, the Church has indeed—wisely and extensively—left vents for these unholy powers. The carnival is one of them, the carnival in which for a few days every year people can give free outlet to their natural passions, the ban upon primal impulses being for a time removed. It was left for Protestantism to push principle to a logical extreme, and to do away with these shrewd concessions. Even where the great Mother Church had left multifarious scope for the irrational in man, the iconoclasts, the children of the Enlightenment, the rationalists, tended more and more to fling away her gifts.

It was still endurable that within the Christian sphere, the Christian precincts, sexuality (which is fundamentally

“daimonic” and irrational) should play so modest a rôle, should be at best tolerated, but always regarded with disfavour; this was still sufferable so long as the means for a supra-personal intoxication, for something other than humdrum encounters, was nevertheless so widely satisfied. Unquestionably from time to time these primal forces of earth and nature, which had yielded to pressure but had never been wholly subdued, manifested themselves in twitchings which bore the odour of sanctity—from which, however, whiffs from the underworld made their presence known. The settlement of accounts with the “flesh” was a problem and a duty. But there was no sexual neurosis, at any rate on the large scale; there was no widespread failure of adjustment to the sexual impulse. There can be no doubt, I think, that our grandmothers were far more often frigid than are the women of our generation, but, as the old clinical histories show, this was not a tragical or decisive conflict. If to-day sexuality has become so important a matter, if sexual neurosis is to-day widespread, if to-day the use of Freud’s antidote has become essential—these things are not the outcome of the Christian way of regarding the world, but the result of the decay, the fatigue, of Christian ordinances and absolutes. The bourgeois epoch, having ceased to recognise God, could no longer banish impulses, the earth and its demons, to the infernal regions. Instead of the mystery of sheltering cults, instead of revelations from enigmatic worlds, instead of the ecstasy of the saints, it knew only the jejune Enlightenment and conventional morality. Sexuality was lied about, was treated by a hush-it-up policy, was regarded with an uneasy conscience. For the rationalist philistine, sexual indulgence was the only navel-string connecting him with the irrational, with the

supra-personal world ; was the last magical tie with the tu and the incomprehensible, with the subterranean forces and the backgrounds of life. Thus, in its own fashion (and, as I said, with an uneasy conscience), sex was transformed into a sort of religion. It acquired a significance, a "libidinous investment", thanks to which it became a torrent. You can see that from a study of the literature of the period. The sexual problem seemed to monopolise attention, down to the writings of Marlitt and Strindberg ; so we need not be surprised that from this side the social dikes were swept away.

There now comes up for mention an additional factor of our contemporary crisis—and consequently also of psychoanalysis, which is at once a manifestation of the crisis and an attempt to find a way out. Historically considered, Christianity was an offshoot of Judaism, and among the Christians, therefore, there was an inclination, just as among the Jews, to overestimate the importance of the masculine in the world. To begin with, this over-valuation of virility was perhaps less marked among the Christians than among the Jews, and was still supportable ; but in time it became intolerably exaggerated. Let me remind you of what I said when describing Bachofen's theory of the matriarchy. Think, too, of the important part played by woman in Old Germany. Among the early Germans, priesthood and the healing art were almost entirely in feminine hands. What a contrast with the morning prayer of every pious Jew : "Lord God I thank Thee for having made me a man and not a woman." Remember also the Christian injunction : "Mulier taceat in ecclesia !" Here you have patriarchy carried to an extreme. (I may say in passing that among the neuroses and therefore among the analyses of Jewesses,

this collective deification of the man and the debasement of the woman play a peculiarly difficult and important part.) In the bourgeois world we still find a caricature of such an over-valuation of the male.

Nevertheless, anatomy teaches us that every man has vestiges of female organs, and every woman vestiges of male organs. Furthermore, no psychologist who approaches the matter without prejudice can fail to recognise both masculine and feminine lineaments in every man and in every woman. To be "a man" means to be more masculine than feminine; to be "a woman" means to be more feminine than masculine; neither term means to be wholly man or wholly woman. Every human being is biologically and psychologically bisexual.

A man who is not acquainted with or refuses to recognise his own feminine components (because they would "disgrace" him, would make him "effeminate") will repress them into his unconscious, will banish them into the underworld of his inner self, out of which, all the same, "effeminacy" will emerge (as capriciousness, sentimentalism, etc.), but no longer as a productive feminine capacity, as some fine feeling or valuable intuition. Such is one way, the way of suppression, the way of a refusal to accept the totality of one's nature; the thrusting-down of part of it into a dark cellar, where it lives on unbeknownst, a wench enslaved. The other path which may be taken by what I do not venture to recognise in myself is that these refused ingredients of my personality may be "projected". This means that I perceive their existence only in others, never in myself. "I am a fine fellow, but those others over there are full of defects and meannesses"—the "defects" and "meannesses" which I am unable to see in myself. "And

why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? " When a man represses the femininity within himself, it will fascinate him, enslave him, in an objective woman.

The illusion that was characteristic of the bourgeois world, the illusion that there are hundred-per-cent. men and hundred-per-cent. women, made the two sexes enormously attractive to one another, made them exert such a spell on one another that there seemed to be no other theme and no other salvation than in this same tension. The upshot was a grotesque and luxuriant overgrowth of the most primitive form of the aforesaid tension, of crude sexuality.

Let us content ourselves with these two historical glimpses. Freudian analysis came as the quittance to the situation I have been describing ; a poison as antidote ; an inevitable reaction.

Freud heroically administered his cure to those of his own generation, for which we of a later generation owe him not blame but thanks. Still, we of to-day cannot content ourselves with his answer. It will only seem of overwhelming importance to persons who still start from the same premises as he, that is to the rationalists among his adversaries. Every ascetic emancipation from " only-nature " ¹ necessarily leads to isolation ; but there are other ways besides sexuality which can lead back from that isolation to the " we ", and to a renewed at-one-ment with the natural world. Sensuality may perhaps be the most satisfactory or the most important way for very young human beings whose consciousness is as yet extremely undeveloped. The sexual orgasm is the *actus purus* of the

¹ See Schmid-Guisan, *Tag und Nacht*, Munich and Zurich, 1931.

uncomplicated human being (around us and in us). But he for whom the new times have dawned, and above all he who has learned to give himself up to the *actus purus* without any reserve, will know that the sexual path is only one path of escape from isolation, and that there are other laws besides the laws of sex. For him simple sensuality can never be all-significant. He who, to-day, should regard sexual experience as the incorporation of everything that is banned by Christianity, of everything that is repressed, hushed up, and lied about by bourgeois morality, will inevitably be forced into the narrows—that is to say into neurosis. Freud answers with a “No”, the “No” which many generations in the West have uttered against the “earthly”. To those who wanted (or still want) spirit or intellect to be supreme, he pointed out the determinative force of the impulses. He showed men that they have feminine lineaments as part of their make-up and women that they have masculine trends; in either case as essential components which, if repressed, do not disappear, but crop up from within as obsessional neuroses, moodiness and melancholy, or what not. As against a jejune rationalism, Freud’s sexual theory gives new weight once more to the non-rational foundation of our life.

Nevertheless, in the psychological field we are not entitled to say that two negatives make an affirmative. Even if they did, we should have, to be consistent, to make our affirmative apply, not only to sexuality, but also to the multitude of infra-personal stirrings, to all the spheres which Christianity laid under an interdict, and which bourgeois morality has repressed. The limitations imposed upon Freud by the generation from which he himself sprang, have produced, even in him, an occasional narrow-

ness of mind and of outlook which arouses astonishment and at times indignation. In many of his disciples, this narrowness becomes positively intolerable. For instance, some dullard among them (I give merely one example of the modern obsessional neurosis called sexual analysis) tells us that a writer owes his talent to his interest in seminal stains upon his shirt. Think, too, of the luxuriant growth of Freudian biographies and pathographies, with their everlastingly barren "nothing but" !

Let me repeat that while Freud shows a magnificent genius in his fundamental conceptions, he has also a genius for misunderstanding them. He gave the name of "sexuality" to everything that was a manifestation of instinct or impulse, of the earth-bound in human life. For him there was inherent in the sexual, as the last remaining "navel-string" leading to the primal energies, all the non-rational ; here was the realm in which the thrill of magic, the exaltation of mysticism, religious awakening, self-expansion from the "ego" to the "we" and from the less to the more, all intoxication, all enthusiasm, had taken refuge. Moreover, when Freud was talking of sexuality, he did not do so symbolically, but concretely ; he did not refer to the great and generalised procreative force, to the eternal mystery, to the allegory of cosmic wonder in human fate—but to the bodily coupling of the man X with the woman Y.

When Freud, following the scent like a bloodhound, disclosed the sexual significance of a number of seemingly "innocent" symbols in dreams, he did not proceed to draw the inference that sexual happenings and objects must in their turn be symbolically interpreted. For instance, a lady dreams she is lying in bed with her mother (in one case it was her grandmother) and that the pair engage in intimate

mutual contacts. Now surely it would be absurd to interpret such a dream as the sign of sexual leanings on the part of the daughter towards the mother (or the deceased grandmother). In such a dream, the sexual contacts denote nothing more than getting as close as possible to the mother, an extreme intimacy—not, moreover with the actual mother, but with the Great Mother of us all. They are the expression of an unconscious wish—the patient lacked feminine and motherly traits, and would gladly have had them.

I will give you another example of a sexual interpretation which I believe to have been erroneous, and I will tell you what I regard as the true interpretation. A young university professor dreamed that, going out of his house, he saw one of his colleagues bending over a rose-bush and inhaling the odour of the flowers. The analyst thought they were probably rose-“buds”. Now, a red rosebud strongly reminds us of a small penis. “Probably” the colleague (who was also a young man) was sucking these buds. Furthermore, the dreamer had seen his acquaintance “from behind”. Obviously, then, there was here at work an impulse which the “censorship” had taken very little trouble to veil. “The analysand was a prey to repressed homosexual inclinations.” I shall not need many words in which to show you how the dream has been forced on to a bed of Procrustes, and how improbable the interpretation is. The analyst has himself substituted “buds”, for roses which may have been roses in full bloom. Certainly it is the latter, rather than the former, which exhale a powerful scent. Again, the sucking of the alleged rose-buds is invented out of whole cloth. Still more important is the fact that the patient was not homosexually inclined at all. His difficulty lay elsewhere. He had to a great extent lost

inward ties with vegetable nature, with the green and sprouting and blooming earth. He was an inhabitant of Cuckoo Cloudland ; an intuitive, a visionary, in whom the " *fonction du réel* " was extremely defective. The colleague whom he saw in his dream was his counter-type, was the complement of his own one-sided development. The dream represented a partial awareness that his own nature was undifferentiated, was below par, as contrasted with what would have been a natural and healthy development. Yet he could not see the healthy possibilities directly, face to face, but only from behind. He had suppressed the knowledge of his defects, and that was why the counter-type was seen only from the rear.

Such is my explanation of the symbolism of this dream.

Thus Freud, the brilliant pioneer, was nevertheless wholly the child of his time. Like Moses, he struck the rock ; but the water that issued was not the water of life. I shall have to show, by and by, in fuller detail, how he attached to the unconscious (his magnificent discovery) the same degrading predicates which had been attached by his contemporaries to sexuality. For him the unconscious is not nature, but garbage, rubbish, filth, wicked, evil. In like manner, since he was the child of his time, the world of the natural urges, the world of " *sexuality* ", was not for him apocalyptic. His whole endeavour was to domesticate the urges, to make them seem commonplace, to rationalise them. Thus, for him, the ultimate veils of mystery were stripped off ; the mind, the soul, life itself, vanished. Since Freud hoped that he would be able to transfer the whole sexual system from the domain of psychology into the exact realm of physiology, he considered that the " *libido* " must be chemically demonstrable in the blood.

A little more "exact science", and a well-trained worker in one of the laboratories of the future would be able, studying reactions in a test-tube, to show why Jesus delivered the Sermon on the Mount and why Goethe wrote *Faust*. [We are reminded of what William James, professor of psychology at Harvard, wrote in the "Automaton-Theory" chapter of his *Principles of Psychology* (1890): On this theory "we might exhaustively write the biography of the two hundred pounds, more or less, of warmish albuminous matter called Martin Luther, without ever implying that it felt".] In this way Freud became one of the destructive forces characteristic of his epoch—one of the forces of that army of exact science which so passionately opposed him. Such sexual democracy, such a mathematics of the impulses and instincts, leads, if consistently applied, to the extremes of absurdity and illusion, to a psychological bolshevism.

No one who has really grasped the principles of the new psychology will wonder at this. I have explained that whatever has been repressed tends to find issue in some low-grade form. Necessarily this happens, likewise, as concerns the earth-sphere and the blood-sphere, which have been repressed for centuries. They had been hidden away out of sight, and the first excavator to rediscover them could merely perceive the poisonous exhalations which cling to whatever has been lying for long ages in dark, deep, and mouldy cellars. Thus was it with Freud. The only way in which he was able to safeguard himself against the power of the daimonic was by creeping back into the old costume—his sexual theory. We can but feel a reverent pity for his unhappy fate!

You will remember our attempt to sketch man's vital cycles and vital planes; and how we recognised the exist-

ence of a primitive cycle, the nutritive, and of a second, more differentiated cycle, the life of the blood. You will also recall that we spoke of the child, which lives in this heated, vegetative realm, as a "sprout", as still undistinguished from the parental root-stratum. I deliberately abstain from using the phraseology of the sexual analysts, who describe the world of vegetative life and experience as merely "not-yet-sexual", as no more than a preliminary form of the sexual. We do not sufficiently characterise the root of an apple-tree by saying that it is "not yet an apple"; nor a child by saying that it is "not yet an adult". Such an error can only be committed by those who, like Freud and his disciples, make the concept of sexuality all-embracing, so that whatever happens in our lives must be either a not-yet-sex, or else a nothing-more-than-sex.

The evolution of the specifically genital-sexual sphere of the passions, of the blood, is what first renders possible a deliverance from the narrow confines of the parental nutritive stratum. Thereupon the parents cease to be regarded as the exclusive images of the gods (perhaps it would be better to say as the exclusive carriers of the divine images), and the formation of an ego begins. The plant with its fixed roots has developed into the freely mobile animal, which chooses its own sphere of life. To remain in the old fixed situation, or to return into it, becomes "incest". What Freud describes as the Œdipus situation—that is to say an erotic clinging to the parent of the other sex—shows most plainly how mischievous such a fixation is. For one who has never succeeded in breaking away from the parental sphere, from the prison of the family, the father remains the strongest, most splendid, and wealthiest man in the world; the mother remains the most beautiful,

the kindest, the most lovable of women. Therewith (as Freud has shown) the specific generative task of the young human being is more or less hindered and directed into devious paths, so that it becomes the source of a number of erotic perversions. No attentive student of the unconscious can fail to admit that the Œdipus complex is far commoner than the professorial psychologists of the old school are willing to admit. Still, to grow up, to break away from the parents, does not signify that new objects are sought for the sake of sexuality alone. Inasmuch as the parents come to be recognised as mortal and by no means perfect human beings, the images they have previously worn or which have been projected upon them, the image of the divine, almighty father, and that of the enchanting and perpetually good-humoured mother, have been withdrawn from their previous incarnations, and must seek new ones.

How often do we find that the elders, mortified at being dethroned, intrigue against the "revolutionary innovators"—doing so, of course, "from love"! (The crudest egoism and the utmost narrowness of mind often masquerade as "love".)

This journey into undiscovered countries, this adventure of the years of travel, this deliverance from the glebe and this going out into the wide world, are not effected with one bold leap. A process of natural "becoming" does not occur in so sudden a fashion. The turning-away from the previous "we" requires a slow, gradual, but increasing withdrawal into one's own self. Freud, therefore, speaks of narcissism, of autoerotism. We may also speak of the period when the adolescent becomes immersed in the contemplation of his own depths, in the study of the prophetic images of his own dreams, as the period of introversion.

Those who do not know, those who do not experience, this phase of a peculiar, sinister, dangerous self-absorption, those who know nothing of this silvern beauty and of meditation remote from the world, miss an important stage of development. In a psychiatric study of the revolutionists of 1918, I remember reading, as a proof of the morbidity of one of them, "that he had written poems in his youth!" How preposterous! One who, at the appropriate period of his life, has no poetical imagination (to be a "poet" does not necessarily mean to write verses upon paper, for the poet also sings *Lieder ohne Worte* to the clouds and to the wind); he who has, even throughout adolescence, remained sober, extroverted, rationalistic, a devotee of the concrete; he who has never dreamed, but has always been fully contented with his bread-winning occupation and with the business of mating—has missed a period of internal development which is of decisive importance. Only out of the dreams of these early years when the first "change of life" occurs, can there "grow up" the adult who is ready for ripe and great deeds. His intelligence will never be able to fertilise what his blood has not sung, what his breath has not upborne!

Owing to the shortness of the time at my disposal, I am unable to give you a fuller description of this "puer æternus" who is immersed in his own depths, to trace his figure in the primal age, in the heaven and hell of religion, in ambitious fantasies.¹ Let me ask you not to forget the graciousness of these magic years when young people come under your care or when you have to deal with adults whose condition reminds you of narcissism.

Coming back to the narrower confines of my topic, I

¹ Cf. Heyer, *Seelenführung*, in the symposium *Das Weltbild*, Potsdam; also Goetz's novel, *Reich ohne Raum*, Constance (undated).

must allude to a matter which is of great importance both psychologically and psychotherapeutically, namely masturbation, which belongs especially to this epoch of the puberal development. Even practitioners of medicine are often greatly in need of enlightenment upon the topic. A few years ago, in a post-graduate course (!) I heard a person who was supposed to speak with authority declare that "self-abuse" was a vice which demanded the most energetic treatment. The treatment (?) recommended by this pundit consisted of strict prohibition, with orders to the youthful "sinner" that he should come once a week for inquiries to be made. I hardly think that a patient thus treated would turn up a week later for the proposed inquisition. Fully aware that the nature of his trouble had been completely misunderstood, he would not bother to call again. I hope he would not, for if he did come again, he would come (as all really experienced physicians know) in the form of one whom an iatrogenic trauma would have converted from a youth who occasionally indulged in the harmless masturbation of the years of puberty into a neurotic of the first water—that is to say into one who either had repressed his masturbatory inclinations (instead of growing out of them) or else continued to masturbate, with the added burdens of a guilt-complex and of dread lest he was injuring his health. Probably this same "expert" would have endorsed Rohleder, who wrote as late as 1902: "In a young fellow for whom instruction and punishment had been useless, Fürbringer was able to bring about a permanent cure by circumcision—the operation being, of course, performed without anæsthesia." Any one who has modern lights on the subject will know that a "permanent cure" cannot possibly have been achieved in this barbarous fashion.

There can no longer be any doubt that occasional masturbation (which is almost universal at one period or another) does not, *per se*, do the smallest harm. Observations on primitives and upon soldiers at the front negative the assumption that it is a phenomenon of degeneration. Regarded from the purely physiological outlook, it is a safety-valve, an expedient to which human beings have recourse to tide them over the period between the age when the sexual impulse has been fully developed and the age at which sexual intercourse becomes practicable and desirable—a safety-valve which, even in later years than adolescence, comes into operation once more during periods of enforced abstinence. When we look deeper we perceive that autoerotism is not a practice which exists out of relation to the general conditions, and also that its significance is not exclusively sexual. It is a form of self-expression on the part of one who is immersed in himself, is happy in and by himself, of one whose attitude towards the outer world, towards the "object" is almost hostile. Such an attitude during adolescence is justified. Sexually regarded, therefore, masturbation is in conformity with the whole nature of a human being at this particular period of life.¹ Simply to prohibit masturbation, as did the above-quoted "authority" and as do countless parents, teachers, and parsons, is senseless. What masturbation means, is that the individual who practises it has not yet come to terms with the environing world. All, therefore, that the psychological study of a masturbator is concerned with is his attitude towards the environment and whether this attitude

¹ As to this matter see H. von Hattingberg's admirable study, *Ueber die Behandlung der Onanie und ihre Beziehung zur Neurose*, "Münch. med. Wochenschrift", No. XXVIII, 1923, p. 904.

be healthy or morbid—the question whether he happens to masturbate or not being indifferent. To attack masturbation has the effect of a direct attack upon a symptom, in that it produces results the very opposite of what we desire. In the case of the masturbator, to attack masturbation directly will increase his isolation, and confirm his sense that he is misunderstood, with the inevitable result that he becomes more timid and more lonely than ever.

In the case of little children, to take measures against what in them is mis-called masturbation is even more preposterous. Their trick of playing—it may be with their toes, it may be with their thumbs, with the lobes of their ears, or with their genital organs—is not a sexual manipulation at all. The child is making acquaintance with the parts in question, is vivifying them, encouraging the blood to run through them, investing them with libido—nothing more. The trouble will be fugitive, provided that the child is not worried by foolish parents abreacting their own complexes upon their offspring, and, by fiercely combating these practices, arousing a premature interest in the forbidden pleasure and therewith promoting its premature sexualisation. I have never known a little child “masturbate” to excess except in cases when its parents were to blame because they had over-emphasised this sphere—either, as aforesaid, by foolish prohibitions, or else because their own *vita sexualis* was unclean. The child is a product of the grown-ups in its environment, is their image in a mirror.

Thus do boys and girls escape from the bosom of the family, doing so in great measure, as we have seen, by becoming strongly introspective and introverted during the narcissistic phase. We need not be surprised that there are frequent aberrations and confusions during these larval

years. At puberty we must regard as normal, as according to law, that which later would be inappropriate and spastic, namely narcissism, passive enthusiasm, a lack of moderation—even transient bisexuality or homosexuality. Thus only can the must ferment ; thus only does the developing human creature grow up and find himself. The elders have then to put up with the allowance reserved for them as elders, with the share of land termed in Germany the *Altenteil*, in accordance with the hard but wise usage of our peasants. Of course the elders often fight strenuously against being dislodged, and this is just as well, for the powers of the young are strengthened by the need for overcoming resistance !

Therewith the grown-ups of the new generation have set themselves free to form a new " we "—to enter a new circle of friends, to found families of their own, to go out into the world and seek their fortune. Henceforward this newly grown-up person belongs to a new group. He becomes a citizen and a responsible member of a class. As formerly submission to his elders seemed a matter of course, so now does he unthinkingly submit himself to the wider collectivity. In accordance with the nature of the blood-sphere, he has to fulfil its multifarious demands. The claims of his profession or occupation, the acquisition of material goods, the winning of power and prestige, the founding of a family and labour for its welfare—give him plenty to do. Several decades are filled with these occupations.

Until at length, to those with a mission, comes the call to break away once more, this time from unconscious identification with the aforesaid groupings and duties ; to distinguish themselves therefrom ; to be born again to a new awareness. This is a task of individuation which belongs mainly to the second half of life ; and it is one through which

the world of nutrition and of the blood becomes associated with the world of the pneuma and of the spirit. The Freudian doctrine, however, will be of no help to those who have to occupy and to effect the conquest of these new domains. That is a matter which will be reconsidered when we come to occupy ourselves with the psychology of C. G. Jung. The next lecture, however, will be devoted to Adler's individual psychology.

CHAPTER TEN

INDIVIDUAL PSYCHOLOGY

[Y account of Adler's individual psychology can be linked on to much that you already know. We have again and again had forced on us the conviction that one of the first tasks of the developing human being is, by slow degrees, to escape from the unenterprising security of his early environment, to break away from his complete psychological identification with the "we" of his opening years. He must succeed in establishing for himself an ego outside of, nay in opposition to, the family (that being the simplest term to use). Now, Adler's individual psychology begins with this first task of the developing human being. When we bear in mind how potent may be the influence of the first steps upon the later stages of a life, we shall not be surprised to find that it is often necessary to have recourse to Adler's individual psychology in the treatment of the neuroses of adults. It is, however, mainly a psychology for children and adolescents. I myself must frankly admit that I know of no way of successfully educating and treating children and adolescents except along Adler's lines. The application of Freud's sexual analysis in such persons seems to be not only futile, but often directly harmful, a misapplication of the healing art. It is in the treatment, in the influencing, of "difficult" children that individual psychology celebrates its greatest triumph. In these respects,

both as far as theoretical insight and as far as practical possibilities are concerned, Adler's successes rank with those of Freud. For instance, when you read Aichhorn's *Verwahrloste Jugend*, you will be amazed to find trustworthy reports showing how much this writer has been able to achieve by the adoption of Adler's outlooks and methods. (I say this unhesitatingly, although Aichhorn is generally regarded as a disciple of Freud.)

Two problems of vital importance to the adolescent, and further problems upon which Adler's doctrines throw much light, concern the path of becoming an ego and the path of entering, as an ego, into a positive relationship with the community. One cannot say that an infant or a little child has a relationship to the community, for he is practically identical with the community. The task of entering into a relationship with the community only arises after the ego has succeeded in detaching itself from the previously existing somewhat vague collectivity.

The first task, that of achieving a distinction from the "we" with which the infant or the little child has previously been assimilated, the task of becoming a conscious, vigorous, self-assured, and efficient ego, is not only difficult, but of fundamental importance for the individual's future life. I will, in order to illustrate Adler's teachings, refer to a few matters that bear upon this task. Note the stress he laid on the fact that during youth congenital bodily defects or serious injuries which leave permanent traces give rise to grave disturbances in individual development. This is known as Adler's theory of "organ inferiority". Adler tells us that when in early youth any one suffers from general bodily weakness or from weakness of one or more of the organs and is therefore unable,

in physical respects, to associate on equal terms and to cope with persons of his own age, he readily becomes affected with doubts as to his own value, with a lack of self-confidence and self-assurance. Defects of growth, such as a hump-back, bandy legs, a congenital dislocation of the hip, and the like, may, of course, have the same effect. Nor need there be any objectively manifest organ inferiority. It suffices for a child to be authoritatively informed, from early youth onwards, that it is a weakling, stupid, ugly, or misshapen, for this to have just as disturbing an effect upon the acquirement of self-confidence as a "real" organ inferiority. Strangely enough, there are parents who regard it as a useful part of education to dwell upon their children's weaknesses and incapacities. [It would be interesting to inquire whether such depreciative utterances on the part of parents have the same effect when they are purely conventional, as in Japan, where it is "good manners" for parents to speak of their own children—as of any of their own possessions—in derogatory terms, and usually in the children's presence. Of course the deduction is compensated by the fact that it is likewise "good manners" for the visitor to praise his host's children to the skies.] A further difficulty which may come to play a considerable part during childhood and adolescence, a matter to which allusion has already been made, is the general tendency to overvalue boys and to undervalue girls. This practice may have a bad effect upon both sexes. "It is only a girl", is a phrase constantly to be heard as soon as the sex of a new addition to the family has been discovered, and the exclamation is characteristic of the atmosphere in which children are brought up. For this reason, not only are doubts apt to arise in

a woman's mind as to the general value of femininity, but difficulties will often ensue in sexual relations. The notion that a boy is worth more than a girl, and that a man is worth more than a woman, leads to a serious over-valuation of the male half of our species, with resulting psychological deviations in both sexes. Unfavourable social and vital conditions during the first years of life, likewise tend to interfere with the healthy development of the character. When there is not enough love, not enough sunshine, in the home, resentment and depression may ensue. This is readily comprehensible when we bear in mind that a little child does not thrive exclusively upon calories, since love, attention, guardianship, affection, and the like, are no less necessary to the developing mind. Just as when there are insufficient calories in the diet, the body is undernourished, so, if there be a lack of "spiritual nutriment", is the mind undernourished. In the latter event, envious feelings may strike deep roots, a conviction that one is being "put upon", and that one must seize any available possibility of taking revenge on those who are better treated. It is a mental spartacism of this sort which drives neglected children into the homes for the "destitute" or the "forlorn". If you will allow me to throw a searchlight upon the disclosures of recent years, you will note that in such "homes" for the destitute and the neglected there usually prevails a use of the cane and the birch which may well make our hair stand on end; which must make us ask ourselves whether, when we have to deal with unhappy children whose main trouble is that they have been mentally crippled by the lack of a loving environment, we are doing our best for them by sending them to institutions where they are whipped and starved instead of being

treated with understanding and kindness. Still, we must not fall into the other extreme. Too much love, treatment by coddling, may be no less disastrous to the growing child than too little love and treatment by undue harshness. You must all know specimens of the "mother's darling", of spoiled children who are, so to say, killed by too much kindness; pampered children who are allowed to do "whatever they like"; children to whom the wind is always tempered as God is said to temper the wind to the shorn lamb; children round whom the trinity of parents and nurse form a sort of glass-house in which they cannot possibly thrive. You must never forget that all developing life has a no less urgent need of resistance than of spontaneous activity. The old idea of "hardening" children may have been carried to an extreme, but you can certainly "soften" children unduly. Such youngsters are like the American millionaire's little boy who was brought up in a carefully antisepticed house, and died of a cold in the head the first time he was exposed to a draught.

The environmental influences which may hinder a healthy development are legion. I can but enumerate them summarily. There is the unhappy position of the only child. There are the children that suffer because their education is too authoritative, because they are treated as a drill-sergeant treats recruits. From the answers to inquiries that were made, it appeared that in 90 per cent. of German homes there prevailed a firm conviction that a child could not possibly be brought up without corporal punishment. I do not wish to spend time arguing the point here, and shall content myself with a flat denial of the assertion. Too much of the drill-sergeant in parents

and teachers tends to induce discouragement in the taught. The overwhelming personality of an unduly strict father (who may be really a person of considerable account, as was the father of Johann Wolfgang Goethe ; or may be nothing more than a stupid and thunderous and blustering disciplinarian) makes it very difficult for the child to develop an individuality distinct from that of the father. Readily, in such cases, there arises in the child and the adolescent a sense of weakness, a conviction that it will be impossible to become as outstanding as the father. I remember, in this connexion, the case of a boy who came under my own care. His father was a neurotic, a weakling with marked feminine trends, with a consequent need of playing the master somewhere and somehow. A Triton of the minnows, he became a domestic tyrant and know-all. He had taught his little son that he himself, " Jupiter tonans ", knew more with his little finger than the youngster knew with his whole body. Alas ! it is, in most cases, terribly easy to impress, to intimidate, and to dazzle children, instead of helping them along their life-road. Imagine the fate of one growing up under the shadow of such a father. The onset of severe neurosis from dread and lack of self-confidence is almost inevitable.

Adler teaches that when such factors as the foregoing (and many others) are at work in the morning of life, they are extremely apt to replace what should be self-confidence, courage, proper pride, and what not, by weakness, dread, doubt, inferiority complexes of every kind. In view of such uncertainties, such anxieties, as soon as the child is faced by the inevitable task of developing an ego, it will frequently produce a makeshift ego, a semblance. One who does not achieve the production of an

ego must at least pretend to have one. Some sort of an ego must confront the claims of the environment. If there be no real ego, because no real ego has developed, because the individual has not ventured to elaborate an ego and does not know how to create one, then the ego will not be the expression of something which has been really fought for and won, but will be a mere façade. The father of the child just referred to, "Jupiter tonans", was such a façade. Substantially he was a softy, effeminate, a man unfitted to cope with the demands of life. He played the thunderer to show off his assumed manliness. How often do we find that one who is really feeble pretends to be excessively strong (is "forcible-feeble" as the phrase goes); that the weakling struts, fancying himself a Hercules. When you read in the newspapers about the makers of "records", about men who are not content unless they scale three mountain-peaks every Sunday carrying a pack weighing sixty-odd pounds, you must often ask yourselves whether these exploits are the outcome of a real surge of inner forces or whether they are the expression of a weakling's desire to appear strong. Everyday life is a rich mine for the student of Adler's individual psychology.

I will quote another case. A little patient of mine had been thrust into an unfavourable situation and had been led to "play a part", because, at a long remove, a little brother had been born, a late-comer upon whom the parents' affection was now lavished, so that the hitherto undisputed monarch of the home was forsaken, unregarded, robbed of his customary tribute of affection. He had an urgent desire to become once more the centre of interest. Discouraged, a weakling, he did not try to bring this

about by valuable achievements. His idea was, as he admitted to me, to gain his end (a modern Herostratus) by burning down St. Mary's Church or by shooting the cardinal—for then pictures of him would appear upon the front page of the illustrated papers. Such fantasies may have serious consequences, being, from time to time, both in children and in adults, translated into reality.

This trifling instance will show you how an undeveloped ego, still weak, may find it difficult to adjust itself to the community. In these ambitious ideas of a young school-boy you see the problem of society already fermenting. A large part of our life-task consists in the proper adaptation to social life. Only one who has a vigorous and efficient ego, only one who stands firmly planted on his feet, can "give himself" adequately; only one who has found himself, can bestow himself without dreading that he will cease to be himself, that he will be swallowed up. He who has never discovered himself will not be able to range himself in the community or to surrender himself in due measure without any improper subjugation of his own personality; it will be impossible for him, therefore, to become a positive link in the social community. If the development of our ego requires energy, hardness, capacity for toil, a freedom from sentimentalism, consistency, even ruthlessness, then these qualities are doubly necessary for one who wishes to become and to maintain himself as a social member of the human commonwealth. Without industry, without toughness, without self-consideration, I shall never be of any account, I shall never make a definite road through life for myself. Even if I be not of the creative type, it is still requisite for me to adjust myself to the community, to become a serving, a

useful, a helpful member of that community. Just as the State cares for me in manifold ways, so must I, in return, "do my bit" for the State. If I fail to discover my social rôle, if I remain of no account in this respect, I shall have to pretend. I may do this in various ways, one of which is "bluff". For some time, such a bluff may be accepted at its face value, but sooner or later, as in the game of poker, the bluff is likely to be "called". Other ways of making a pretence of the fulfilment of social duties are seen in persons who "could an if they would", who have had "brilliant ideas", and are of course not to blame because these ideas have never been carried into execution—perhaps because the opportunity has been beneath their dignity; or because they are "misunderstood", are the "victims" of an unhappy environment.

I remember the case of a young man who had recently taken his degree at the university and who came to consult me because he was suffering from obstinate sleeplessness. I asked him a question recommended by Adler in such cases: "Tell me, what would you do if you did not suffer from this symptom?"

Adler has shown us that what, in such circumstances, the patient answers is an indication of what (by his morbid symptoms) he is trying to avoid. Suppose that one of your fellow-students says to you: "If only I did not suffer so terribly from migraine I should be able to work hard for my examination, should be able to do something really practical, should be able to earn money . . ." you may infer that he does not feel fit for this, that, and the other, and (in the unconscious) has made up his mind to shun them—perhaps from discouragement, perhaps from laziness.

Well, my patient replied: "If it were not for this persistent insomnia, I should spend all my days in the National Library, preparing the thesis which would qualify me to become a professor." Murder will out! He was the son of well-to-do parents, the pride of his family, destined to become a university professor instead of carrying on the boot-making business. In actual fact, he had no inclination for hard study, and preferred to loaf and to play the scholar in literary circles. His father, however, had urged him to finish the famous thesis—which was not even begun. Thereupon the attacks of sleeplessness began. He complained: "I never get a wink all night, so how can I spend my days profitably in the National Library?" He was putting the cart before the horse. The matter was, not that he could not go to the National Library because he was sleepless, but that he was sleepless in order to escape having to go to the National Library.

If, before this, I had been hostile to Adler's outlook, my experience in the present case would have converted me. His father, being extremely considerate, sent him to Italy for three months' rest and recreation. There he slept like a top from the first day of his arrival, but on the return journey had a relapse of insomnia as soon as he had reached Florence!

The case is typical of many in which the individual has never really found himself, has never been able to become a productive member of the community, but sticks fast in a bog of falsehood, of neurotic subterfuge. Not that the patient realises this, his motives being plunged in the depths of the unconscious, until they are disclosed to him by long and laborious analysis. As Adler puts the

matter, the patient has to be "unmasked" before he can find himself.

I won't trouble you by mentioning a number of such subterfuges, by telling you of the way in which one will over-emphasise his ego, and another will resist incorporation into the community, by having recourse to any conceivable symptom or group of symptoms. Let me emphasise that the painfulness of such a symptom or subterfuge must never be regarded as a proof that it is not of a neurotic character or as a proof of the impossibility that it has been (unconsciously) contracted by the person concerned. The patient, forearmed, will often try to argue you out of any such idea, as by saying: "I am sure you will never think that I bring on these attacks of headache merely to amuse myself! . . . It would be much less painful to me to get on with my work than to have paroxysms of vomiting, agoraphobia," or whatever the trouble may be. An argument of this kind is all the more important because the price which has to be paid for the (unconscious) self-deception is often very high, and to the observer seems disproportionate. "Oh what a tangled web we weave, when first we practise to deceive!" wrote Scott in moralising mood. It is certainly true that the liar, though he be an unconscious liar, becomes the slave of his first lie. To begin with it may seem that everything has been cleverly arranged, that payment will not be exacted for the primary deceit, but in the end the deceiver will find he has undertaken a "bad business". I recall such an instance of parapraxis in myself, which I will now relate.

My wife and I had been invited to an evening party, and had accepted the invitation, not so much because we

wanted to go but because we felt we had to. On the afternoon of the appointed day I began to suffer from headache, which speedily grew severe, and developed into a violent attack of migraine. Though with some difficulty, I managed to carry on my practice until the evening, but decided I would not go to the party, and begged my wife to make my excuses. After she had gone, I felt too sick to eat anything, but ventured to deal with two or three urgent trifles in my study before going to bed. You will imagine my astonishment when, at about nine o'clock, I realised that I was seated at my writing-table with a lighted cigar in my mouth and an interesting book open in front of me! Not a trace of the headache remained. It had played its part, and was no longer needed. Simply a trick of the unconscious, which had helped me—the "id" in me—in defiance of my conscious intentions and what I believed to be my wishes, to satisfy my real wish while preserving the amenities. If, before an evil habit has become established, one sees through the working of such a mechanism, if one "unmasks" oneself, no serious harm is done. The neurotic mechanism will not become habitual. Very different is the upshot if, without realising what he is doing, the sufferer "plays up to" the unconscious. Then he will continually be having attacks of "migraine" in order to get his own way, to enforce his will upon others, to tyrannise. The symptom will make itself more and more subservient to his unconscious purposes. That is what happened in the case of a young lady who always had an attack of nettle-rash when she ought to have gone to a dance. She had a dread of looking ugly, of having to play the part of wall-flower; and she was afraid of her own erotic impulses. An attack of urticaria (which, of

course, was always attributed to some error in diet) was a sufficient excuse for staying away from the ball. Here the analysis was a brief affair. It did not take long to make her understand the workings of her unconscious, and once this had been achieved the symptoms disappeared never to return.

I have given you only a few examples of cases considered and treated from the outlook of individual psychology. Let me recommend you, however, and all who have to do with young people, to study the Adlerian system. Indeed, every practising physician should become thoroughly acquainted with it, and, more especially, should make Adler's method of "unmasking" symptoms part of his daily armamentarium. [If you want to use an expressive contemporary slang term, you may say that symptoms often need to be "debunked".]

Still, for all my gratitude to Adler, I find it impossible to concede what the Adlerians (like the Freudians) demand, namely the admission that they have solved the riddle of life, that their master's doctrine is a comprehensive revelation of the truth. The method is too simplist for that! Adler, like Freud, derives from an ultra-rationalistic epoch, and both of them have sought, in their several ways, to find an escape from hyper-rationalism, from hyper-individualism, whose inadequacy they felt and recognised, as did all the most effective minds of their epoch. The supplement, the corrective they sought, was sought and found by them much after the manner in which the dweller in the brick-built dens of our great cities seek and find "nature". The townsman, who on Sundays "makes a trip" to the country and flings himself on the bosom of nature, usually finds there a nature which he contemplates

very superficially ; a nature which he experiences only as an æsthete or a romanticist. His chief aim is to become quickly bronzed by the sun, regarding this sunburn as a manifest proof that he is a vigorous fellow who has " gone back to nature ". Even this, perhaps, is better than nothing at all. Likewise it is better that those who are trying to escape from hyper-rationalism and hyper-individualism should discover such facts as those discovered by Freud and by Adler, should find at least inklings of opposites to and supplements for the things of which they have too much or which they have conceived too one-sidedly. But it would be a mistake to believe oneself a changed being merely because one has looked out of the window. What, in the last analysis, did Freud discover as counterpart to, as complement for, the rationalist jejune-ness of his time—the world of exact science which had been divested of its symbolisms, its dreams, and its wishes ? The sexual impulse, nothing more. In a hyper-rationalist society, it was no doubt a miracle, to discover in human life a motive force originating in the unconscious. But is the sexual impulse, unalloyed, the whole new world, the great new world of which we are in search ? The same criticism applies to Adler, who teaches, as counterpart to individualism, the idea of the community, the idea of society, as the one and only salvation. What can we say to these pioneers except : " Well and good, we thank you for the new things you have brought within our ken, but we really cannot believe that your discoveries have solved the riddle of the painful earth." What are the polarities between which Freud and Adler intermediate ? Reason and unreason, intellect and impulse, ego and we. Both systems live and work within the range between

these two polarities. Of other polarities where the momentous happenings of life occur no less often, Freud and Adler know little or nothing. Nay, within the range between the two vital polarisations they discuss, there is not even an adequate decision as between the ego and the "we", in a way that holds the scales equal, inasmuch as Adler's decision plumps for the community as against the ego. Every one of us is perplexed by the question, In what way and to what extent do I belong to myself, and in what way to society? Adler answers it by loading the scales in favour of the serving member of the community. He is a biased advocate of society, of the social functions of mankind. Thus he knows neither the significance nor the value of introversion. Whereas Freud, for instance, is foolish enough to say that religious faith is only a "lien upon an estate in the moon", we find a like one-sidedness in Adler whenever he pushes a good idea beyond justifiable limits. Adler seems, for instance, to be absolutely unaware that under certain conditions a human being must think only of himself, must rely exclusively upon himself, regardless of humanity at large, regardless of the century to which he belongs. For Freud, the "hero" is "nothing but a sexual neurotic suffering from repression"; the man of learning, the man of science, is merely one who writes books and undertakes researches because he lacks opportunity or courage for indulging his sexual impulse. For Adler, the great man is one who refrains from incorporating himself into the average human community (an incorporation which alone could bring him happiness) because he has not been able to annul the will-to-power which animates him as an over-compensation of his inferiorities.

I remember an article by an individual psychologist upon suttee in India (the practice of widow-burning whose intimate significance might perhaps be elucidated by such a learned man as Zimmer). It was, said Adler's disciple, a typical expression of neurosis that a woman should allow herself to be burned because her husband had died, for it was an outcome of the "feminine inferiority complex", of the feeling of the woman who shrank from living on in the world after her lord and master had passed away. What a pinnacle of over-systematised and therefore atrophied thought, this attempt to rationalise away a phenomenon which must have had a profoundly religious meaning in Hindoo civilisation—for it lasted on in Brahmanic India from the time of Propertius, and probably from a much earlier date, until it was prohibited by the British raj about a century ago (though it is probably still practised on the quiet in some of the native principalities). How distressing to an enlightened mind is the lack of culture, the lack of understanding, displayed by such authors. It was not the women but the men of the Brahman and the Kshatriya caste who originated suttee.

Especially insufferable is this typical systematisation down to a "nothing-more-than", this facile mediocrity in the judgments expressed by individual psychologists, when we are concerned with exceptional men and women and with works of art. For instance, one such writer gravely informs us that the famous duellist, author, and aristocrat Cyrano de Bergerac (see Rostand's play), owed his genius simply and solely to an "inferiority complex" resulting from his excessively large nose. I might quote numberless other ghastly attempts to measure greatness

with a yard-stick, and then, with the shears of classification, to trim it down to a more convenient size.

An excellent description of individual psychology was given when it was summarised as "Mental Hygiene". It demands a sober-minded resistance to the itch towards nobility, towards the inclination to bluff and to let off fireworks, towards stagey and insincere display, towards all subterfuges and all substitutes for true being; thus it shows us the parting of the ways between the genuine and the spurious, and is therefore indispensable. Still, to be candid, there is nothing creative about it, and it merely helps us to clear rubbish out of the way. Of course, we must clear the ground before we can begin to build; but reductive work is not yet productive.

CHAPTER ELEVEN

JUNG'S ANALYTICAL PSYCHOLOGY, I

I FANCY that in the course of these lectures, an idea which has occurred to me must have occurred to you also. When we speak of the guidance of the mind, we mean something more than a mere healing of the mind. Psychagogy is a wider concept than psychotherapy. Hitherto we have not got away from the sick-room atmosphere which pervades the systems of Freud and Adler. Suffering from a sense of stuffiness and constraint in that atmosphere, modern psychotherapists have from year to year been more inclined to pass beyond the domain of mere therapeutics into that of productive psychagogy. I am reminded, when I say this, above all of Kronfeld, whose work has been no less important in the theoretical than in the practical field. A like aim has animated the labours of Hattingberg, Benda, Gebattel, Mohr, Marcinowski, Speer, etc.

But the most vigorous determination to escape from this narrow world of the psychological sick-room, of psychopathological anatomy, of a one-sided, nay obsessive, systematisation; to escape from the medical consulting-room and the hospital; to shake off the petty mentality of the policemen of the mind and of the apostles of the mediocre—has been shown by C. J. Jung in his analytical psychology.

No doubt Jung began as a disciple of Freud, and in his

medical practice he was primarily concerned with the psychology of the neuroses. But he recognised that a deeper problem underlay that of neurosis. Allow me to take this opportunity of expressing my dissent from a widely diffused opinion which for me is a widely diffused error, namely that those who suffer from mental troubles are always characterised by a minus, by a defect ; that the neurotic is simply, exclusively, and without qualification a lower-grade and therefore a despicable individual ; that he is one who has failed to reach the normal (and only beatific) state of health because he has been too weak, too egocentric, too lazy, or too cowardly, too credulous or too ambitious ; in a word, because he is inferior to those of his contemporaries who are less troubled with problems than he. Of course to persons who hold such views, the task of psychotherapy can only be reductive, and the psychotherapist has nothing to do but to clear rubbish out of the way.

Yet, paradoxical as it may sound, a man or a woman may fall sick, not only because of a lack of force, but also because of a surplus. This is possible were it only because (a fact which persons whose views are unduly individualistic are apt to overlook) no one can set his course through life, no one can develop his personality, simply for himself and by himself. Thousands upon thousands of the determinants of our "becoming" arise, not out of ourselves, but out of the interplay between the ego and the world. This world may be a comparatively narrow circle, that of the family, the class, the city in which we dwell. But it may be an extremely wide realm, that of our time, our country, or even cosmopolis. The energies which in the Middle Ages animated a robber-knight in the grand style ;

those which in Renaissance days produced a conquistador ; the tenderness, the fervour, the devoutness of a Minnesinger, a troubadour, or one of the founders of the great religious orders—these qualities, in our times, when we have made a cult of concreteness, sobriety, coldness, and rationalism, seem so inapplicable, so devoid of objective, of resonance, of spiritual and mental impetus, that one who is subject to such anachronistic rhythms may be forced by them from what would of old have been a spacious realm into narrows and anxieties, with the result that he has “ an impediment of the soul ”, that he becomes like the man who was on the point of starving to death because no one was prepared to buy his huge diamonds.

Here is another consideration bearing on the matter. We are fond of speaking of an epoch or a generation as unlucky, as exposed to exceptional difficulties. We do so as if the ill-luck, as if the difficulties, were independent entities, whereas good and evil fortune, task and fulfilment, do not and cannot exist anywhere except in human minds. It is they which engage in the struggles of the epoch, they which conquer or which fail. Within our own breasts are the stars of our destiny : not only because we ourselves (it is supposed) might triumph over fate ; but also, and no less, because these minds of ours are the battlefields of supra-personal powers. More perhaps than in any previous historical era are we westerners of to-day (and, it would seem, above all we German-speakers of the West) living through such a struggle. The generation which followed that of Goethe, and which perhaps we may speak of as the generation of Nietzsche, was the advance-guard. Its work was radical negation, a fight against absolutes and the old values. That is why all the great figures belonging

to this advance-guard are so ambiguous, so easily misinterpreted, so liable to be misunderstood. With each one of them, we have to distinguish between, on the one hand, the attitude he assumed, and, on the other, the views, the doctrines, in which his attitude was displayed. We see this contrast most clearly in Nietzsche, "in himself" a man whose valiancy and serenity, whose ardour and strength, fill us with admiration, although what he actually taught, what he tried to propagate in the way of positive knowledge, discloses itself to us as pure negation. True of him is what he said of Schopenhauer :

What he taught is obsolete ;
 What he was stands firm of feet.
 See him bold of face,
 One who lives by no man's grace.

He who is driven by the new current, he whose metaphysical task it is to provide space and ventilation, is almost inevitably a prey to two errors. First of all, he is prone to mistake his "No" for a final positive, whereas his gaze, riveted upon the object he is combating, sees it only under the sign of negation. Secondly, he seldom realises how much he is being impelled by the forces of the phalanx to which he belongs, by the forces of his generation ; and how little he is a knowing and a willing ego. Tragical is the way in which the leaders of this advance-guard misunderstand themselves ! Among them, prisoned among them, are such heroic fighters as Haeckel and Max Weber. It is because he is one of these pioneers that Freud runs off the rails as grotesquely as he does in his latest writings.

To-day, however, we have come to realise that mental difficulty and mental suffering are not peculiar to the weak

and to the poor in spirit, for indeed it is precisely the most profound and the most momentous among our fellows who are affected by these troubles, those whose footing in the present is insecure for the very reason that they are filled with intimations of the coming day.

What Freud and his generation term weaknesses and defects ; what are still termed weaknesses and defects by the apostles of the official psychiatry ; what, in their consulting-rooms and hospitals, they compassionately regard as stumblers who must learn to walk without stumbling, as have all the "healthy persons" by whom these "stumblers" are surrounded—are manifestations which Jung and his school have taught us to look upon in a very different fashion.¹ Neurosis is not necessarily a manifestation of weakness ; it may be a veiled indication of nobility of character or type.² Thus the psychiatrist, the mental healer, when he knows his business and has to deal with cases of the latter kind, has as his function, not the mere raising of a person of inferior quality to the normal level, but that of one who assists in creative work, who becomes, as it were, the accoucheur to render help in what

¹ Jung, *Wandlungen und Symbole d. Libido*, Leipzig and Vienna, 1925 ; *Ueber die Energetik der Seele*, Zurich, 1928 ; *Die Beziehungen zwischen dem Ich und dem Umbewussten*, Darmstadt, 1928 ; *Seelenprobleme der Gegenwart*, Zurich, 1931.—The works of Jung that have appeared in English translation are as follows : *Psychology of the Unconscious*, 1916 and 1921 ; *Collected Papers on Analytical Psychology*, 1916 and 1917 ; *Studies in Word Association*, 1918 ; *Psychological Types*, 1923.—See also J. Corrie, *A B C of Jung's Psychology*, 1927 ; W. M. Krane-feldt, *Die Psychoanalyse*, Leipzig, 1930 (Vol. 1034 in the Göschel collection) ; F. Seifert, *Die Wissenschaft von Menschen in der Gegenwart*, Leipzig and Berlin, 1930 (Pan-Bücherei).

² Novalis knew this : " Our illnesses are all phenomena of exalted sensations striving to transform themselves into higher forces."

is something of more significance than are mere private distresses. He aims at something greater than the maintenance of yesterday's norms or at the restoration of a strayed sheep to the fold ; he does not think exclusively of the subjective happiness and wellbeing of an individual. If the latter's troubles are the inevitable birth-pangs of his own higher development, then it is incumbent upon the analyst to make him understand the nature of his own great task. He must be helped to realise that his neurosis has only been the outcome of his failure consciously to fulfil his destiny. This neurosis will be overcome when he has learned to welcome and to assist the spiritual rebirth of his new Adam, just as a pregnant woman welcomes and assists her labour-pains.

I have purposely precluded my account of Jung with these wider considerations that you may be helped to realise clearly that we breathe freer air as soon as we emerge from the older analytical views and methods to enter the new field opened to us by the chief of the " Zurich School ". We no longer have our gaze fixed exclusively upon neurotics, Jung's leading tenet being that behind all such mental difficulties (no matter whether we are concerned with an ordinary being or with a creative genius) there is something more important at work than repressed primitive impulses. Of course, no one will deny that these play their part. One of the hardest tasks of the analyst is to decide how far repression has been the dominant, or even the exclusive cause of the trouble, in which case his treatment must be fundamentally reductive ; and how far, on the other hand, his aid must take the form of " productive midwifery ". The outward aspect of a neurosis gives us little help in deciding. Brave words, fine gestures, admirable deeds,

even self-denial, may in one case be sterling stuff, and in another only pinchbeck, in another only "flight into illness". The converse is equally true. What seems to be a blast from hell may really be an air from heaven. Many a man plays the altruist because he is not sufficiently courageous to act upon his "sacro egoismo"—for there is a holy egoism just as there is a proper pride. How often, on the other hand, do we meet people who masquerade as egoists because they are afraid of their own excessive altruism. Beyond question a great deal of saintliness and blamelessness is only the expression of a flight from the impulses, which lead a disconnected and untilled life of their own behind the scenes, in the underworld, in the daimonic depths of existence; stab the repressing personality in the back; secretly poison him, and not him alone, but his whole environment. Nevertheless, those who contemplate such matters without prejudice will often see the opposite. We find that many persons repress, not their animal impulses, but, conversely, all their higher, loftier, and more spiritual impulses. If, then, in many instances, spirit and spirituality are but transformed expressions of the primitive, so, on the other hand, the giving of a free rein to the lower impulses may result from a dread of higher and more conscious forms of life. It seems to me that this latter kind of "mendacity" is on the increase to-day. Klages heralded it in his campaign (which, if not wrongheaded, is at any rate easily misunderstood) against the spirit as the adversary of the mind. Essentially the watchword of this campaign is, "Back to the primal age." There are many similar watchwords of as many kindred movements: Return to nature, to instinct, to simplicity, to the Old German, to the life of the herd;

down with the spirit, with culture, with disintegrating knowledge !

I should like to remind you here of what I said in earlier lectures. If it be true that the vegetative life slowly develops out of the vague undifferentiation of *materia prima*, out of the " sump " or " marish ", out of chaos ; that, from a further differentiation, animal life ensues ; that, in subsequent evolution, the pneumatic element discloses itself—then we have to regard this developmental process sympathetically. We are not entitled to say of the pneumatic or the spiritual that it is nothing but repressed animal or vegetative life. Nor, conversely, are we entitled to regard these two latter derogatorily, or to reproach them on the ground that they do not belong to the " higher " realm, and are therefore base, evil, and unworthy parts of human existence. You know how common are such errors, whether of undue exaltation or undue degradation. Yet the aforesaid elements without exception, are necessary, useful, and worthy parts of human life and human destiny. Our human, all-too-human weakness, however, makes us try again and again to identify our whole being with one or another of these spheres, since we find it far more arduous to render unto each sphere what is proper to it and to deny it that to which it is not entitled. The vegetative in us wants a vegetative existence, fixed roots, a slumbrous realm, tranquil unconsciousness—and nothing more. The animal in us wants an urgent, unceasingly restless and rustling, instinct-determined, punctiform rhythm ; wants to roam and stray, to engender and to conceive and to dominate, as a blind creature of the herd ; it does not want cognition, understanding, self-knowledge. The breath demands mystical meditation, intuition, under-

standing, freedom, and expanse. The spirit soars introspectively over all, far from earth and far from the blood. But each of these forces tends to demand more than its share, desires to be the whole. Seductive as the sirens' call, is the longing for a one-sided instead of an all-round development !

Contemporary men and women are prone to succumb to the temptation of identifying themselves with the " holy " and the " exalted ". This is especially apt to happen in persons with strong religious inclinations. As a concrete illustration which will make my meaning plainer than any amount of theory, I will refer back to the dream of the devout young schoolmaster whom the medicine-man transported into a lonely lake-dwelling where, after a long time, he would be reborn, and " a name would be found for him ". (See p. 127.) This dream has the same significance as have the analogous initiation rites of certain Indian tribes. Only through a union of the deepest unconscious with the highest spirit can our innermost being, our mystical significance, arise. Only at this point begins the path to sainthood.

As previously said, you must personify the particular " aspects " of the individual if you would understand him in his dynamic, his wilful nature. In practical analysis we apply this method involuntarily, by setting out from the dream. People do not dream conceptually, do not dream in an abstract way about their qualities. A dream is a drama in which the various characters personify different aspects of what the dreamer, in his waking state, terms his ego—and many of them are aspects which this ego has refused to contemplate. The personified aspects present themselves to him visibly, each acting after its kind : the woman, the man, the child ; the miscreant and the saint ; the animal

and the flower ; the knight, the monk, the bond-slave, the whore, and God Almighty—all his inner elements detached to appear upon the stage as independent figures. In like fashion do the entities that pull our strings act upon us psychologically, making their puppets move. These "dramatis personæ", which in the normal human being manifest themselves only in dreams or in vivid reveries, but in the fully waking daily life are controlled and held in leash by the dominant unity of the ego, acquire sometimes, in persons suffering from mental disease, an autonomy which disintegrates the ego. One or more of the inner energies obtrudes itself at the cost of the others.

Running counter to the philosophy of those to whom harmony was not the success of an "admirable tension", but one-sidedness and comfort, Jung's psychology regards harmony as deriving from a composition between the forces that struggle within us ; he refers to the "problem of opposites" as he terms it. It is the same problem as that which the "natural philosophers" of the Romanticist epoch described as "polarity"—the polarity of opposites which, though in the logical field they are mutually exclusive, condition one another in the biological and psychological fields.

There are numerous pairs of these polar opposites, numerous powers within us wrestling for mastery, and harmony can only be achieved by their coming to terms one with another. I must content myself with a few examples.

Since hitherto my exposition has not been an exposition of Jung's doctrine in the strict sense of the term, but an exposition of a doctrine which has grown out of that of Jung and has been fertilised by his ideas, I referred earlier to one of these pairs of polar opposites, the masculine-feminine pair. You will remember how we discussed the existence

of female components in man and of male components in women. I hardly need to insist that the obverse sexual characteristics tend to be thrust into the shade by those of what, in any individual, happens to be the dominant sexual type ; that they form a background, an underground, of which the " ego " is less conscious ; that they are largely independent of the ego ; and that, insofar as they manifest themselves to the ego, they are often uncongenial to it. A man, especially, will be apt to grow peppery if you try to point out the feminine elements in his composition, for he usually identifies himself with the masculine factors which constitute his foreground. He may highly esteem his " better half " inasmuch as she exists apart from him in the person of his wife ; but the average man will generally refuse to admit that many of the qualities of this same " better half " are also hidden away within himself. To admit that would involve, he thinks, admitting himself to be " effeminate ". Yet we have seen that, " manly pride " notwithstanding, and whether recognised or unrecognised, feminine elements exist in every man. But the average man represses his femininity into the unconscious—and, the more vigorously and " effectually " he represses it, that is to say the less he is consciously aware of its existence, the more powerful is likely to be its influence. Following up the hint already derived from the life of dreams, personifying qualities, we may say (accepting Jung's terminology) that a man proud of his virility and determined to be master in his own household will send his feminine " anima " to live in the cellar of his being, out of sight and hearing. " Away with her into the dark or twilit depths, appropriate to such inferior beings, which would disturb me in the upper storeys "—such is the war-cry. The anima banished to

the cellarage leads there a Cinderella life. From time to time, of course, she sees the lord of the household who dwells on the first floor : maybe when he comes down into the cellar to fetch a bottle of good wine ; maybe because he has forgotten to shut the cellar door, with the result that the dweller in the darkness escapes into the daylight for a while. Such chance encounters with Cinderella, however, serve only to annoy the master, and to convince him once more how right he is to " keep the creature in her place ". What a pity that he cannot get rid of her altogether. What a fool the fellow was who had tried to convince him that Cinderella was really an enchanted princess !

Let me carry my tale a stage further into the realm of everyday experience. One day our " strong man " meets a woman, with whom he " falls in love at first sight ". He has some vague conviction that he must have seen his beloved before. When could it have been, and where ? He cannot remember. Is there any truth in the doctrine of transmigration ? More and more he becomes this woman's thrall. He cannot live without her. She is everything to him, the meaning of life, his goddess, his enchantress, his destiny. What has happened ? If such mental processes could be filmed—and indeed that sort of thing was done by some of our cleverest producers during the best days of the silent films just before the development of the talkies—you would see some such pictures as these upon the screen. Our fine gentleman, our manly man, meets the lady. We watch him talking to her indifferently for a moment. Then, wearing a cap of invisibility, Cinderella, the anima comes up out of the cellar. She glides towards the pair and stands beside the lady, whom she remotely resembles. Strange, she is no longer poor little

Aschenputtel, but a fairy. Like a lovely and tenuous veil she moves in front of the innamorata, so that what the man is looking at is not wholly the actual woman but in large part his own anima. A spell is cast upon him. He has fallen in love. But whom does he love? Is it the objective lady or is it his own anima? She need no longer live in the cellarage among the bond-slaves, for she is now all in all to him.

If we wish to go on with the story, likely enough that the concluding chapter will be tragical. As time passes, it will probably become plainer and plainer to the man that he has fallen in love with an image of his own fancy, to which the real woman does not correspond. So long as the fairy image and the bodily woman remain fused, all will go well. But in due time a severance will occur. You can picture for yourselves what will happen then. Those of you that lack imagination need only look around upon the marriages with which you are acquainted. The fairy-tale usually comes to a sad end.

As practical experience of life will have shown you, the "anima"-beloved is most often the opposite of the actual beloved. Leaving metaphor, let us consider why this must be so. If the feminine elements in the man are his shadow, his unconscious, his "other side", then that other side will embody the qualities which are the opposite of those he prides himself on. The lighter and airier he, the darker and more cumbrous will be she. If he is the thinking intelligence, the clear mind, full of purposive reason, she, his complement, will be full of cloudy emotionalism, irrational impulsiveness, and adventurous extravagance. The more he inclines to be a saint, the more will she incline to be a demon; the manlier he, the more feminine she; and so on, and so on. Always this "incomprehensible"

other-than-he will stimulate and fascinate the man ; but it will also arouse his repugnance, his dread, and his hatred. You must on no account overlook the last. Much has been written about this combination of hatred with love. Think of Strindberg, of Weininger, and others. Fascination as the outcome of attraction by the unconscious life is equally compounded of love and of hate. The anima is a bridge both into the land of deliverance and also into the land of which Mephistopheles spoke to Faust when the latter was on the road to the Mothers.

This opposite of his conscious ego (the feminine), man usually encounters during the first half of his life upon the objective plane, in concrete happenings. It is outwardly directed love, Aphrodite Pandemos. During the second half of his life (if the man does not, following a prevailing fashion, remain eternally young), the anima is the love he encounters in the inner world. Then he terms it immortal love, Diotima, Aphrodite Ourania. This love is experienced introspectively.

A woman has a masculine obverse, just as a man has a feminine. For the woman an adjustment with this counterpart is even harder than it is for a man. Whereas, in past centuries, a man was still allowed to develop his feminine side, to have feelings, intuitions, etc. ; to incorporate his femininity in one way or another into his work—a woman was prisoned within the narrowest limits of femininity. During the age of patriarchy, nothing that was virile was regarded as permissible in woman, the dominant sex reserving manliness exclusively for itself. The only resource of the woman, under the thumb of the patriarch, was to suppress all the manly elements in her nature. When, at length, she began to give some scope to her manliness (or, rather, when, at the

opening of the present era, patriarchy had passed its prime), the only way in which a woman could recognise the manliness in herself was in the precise form in which she had known, dreaded, honoured, or loved manliness in men. Hence arose the "infantile disease" of the advocates of "women's rights" who, as every one knows, really demanded, not a woman's rights, but a man's rights (which were often wrong for woman). In the sociological field, except for a few venerable but tragical and quasi-derelict wrecks from this period, every one has now recognised that the "rights of women" then acquired have brought them nothing but unhappiness, misery, aridity, and uprooting. The psychotherapist in his consulting-room sees many of the victims of the women's rights movement, and only too often finds them to be beyond cure. That movement was an inevitable error, one whose origin it is easy to understand. Psychologically, that is to say in the mental evolution of the individual woman, it continues to exert a powerful influence. Again and again we perceive with amazement how women themselves are for the most part unaware that the virile elements within them must acquire a peculiar form from out their own inner self, from out their own primal nature. If, for instance, a woman begins to think, she will find, as if by reflex action, that she must think in the way a man thinks and as he has taught her to think. She completely forgets, as a rule, that a woman's thought is feminine and not masculine, having its own peculiar concepts and trends, its own specific tones. Certainly women can rule, govern, construct, fight, as is shown plainly enough by the dominant figures of the gynecocratic era. A woman of our own time, however, only conceives these things possible on the lines of an attempt to copy masculine

examples. A woman ruler (there are woman rulers to-day in Asia and in Africa), however, is effective only—to mention only one characteristic—through being, whereas a male ruler rules by acting.

Owing to this ignorance of their own true nature, many women are already showing an inclination to resign themselves once more to the rôle of women under patriarchy, and to abandon their masculine aspirations. When half-way along the road to emancipation, they surrender to despair. It is owing to this short-sightedness of theirs that so many men take an unfavourable view of women's attempts to emancipate themselves. They have no patience with the "infantile diseases" of the women's movement. To the same confusion of mind is it due that, objectively considered, women's achievements, where they try to usurp masculine functions, are as a rule so ineffective. They have the characteristics of spuriousness, inadequacy, the characteristics of a bad copy.

But in my opinion, despite all prettily drafted, fanatical, or romanticist programmes, it is an indisputable fact that, just as a man can no longer live out his femininity "occasionally", just so little can a woman ignore her masculine trends. The constitution of our times demands of her that she shall give expression to this background of hers, which has hitherto been unconscious and merely projected; that she shall consciously bring it into relation with the rest of her life, shall deliberately discover a form in which it can be embodied. She must do this because the purely patriarchal epoch is decaying. If a woman tries to evade this super-individual fact and obligation, she will find it impossible to do so. The forces to which she has not ventured to give an outlet, which she has refused to recognise, and which have

therefore remained undifferentiated, will, though repressed, continue to disturb her, just as the repressed anima disturbs a man. The suppressed anima, which might, if cultivated, have endowed the manly man with feminine riches, ambushes him in the way above described. In woman's case the "animus", as Jung terms it, plays the same trick, if she be a woman who fails to recognise the masculine pole of her own being. It makes her "mannish"; that is to say (to repeat) it makes her a poor copy of a man. Or else, if she persists in trying to realise the Gretchen ideal, her animus manifests itself in the form of disputatiousness, indirect will-to-power, perpetual contradictoriness, stubbornness, and the like. One of Jung's pupils spoke of the animus thus repressed as the "animus-beast". You must all of you be well acquainted with this kind of degenerate, crafty, and sterile "animosity" in women!

Because of this, our female analysands often in their dreams and fantasies give birth to a child, to a boy. Using mythological terminology, the boy is the little Osiris whom Isis has to bring into the world. Indeed, I have fairly often seen longings for pregnancy, and even pregnancies, which were the expression of such spiritual necessities in women—an expression which has glided away on to the spurious, the primitive plane. In this way tragical complications may arise.¹ Great indeed will be the tragedy if an analyst is unacquainted with this symbolical, this profound inner life; if, accustomed to reduce everything to the primitive plane of "nothing but nature", he misunderstands such pregnancy fancies by concretifying them as merely a "cry for the child"! Such a motif will perhaps help to make

¹ Cf. Heyer, *Die Schwangerschaftsverhütung in psychologischer Bedeutung*, "Nervenarzt", third year of issue (1930), Heft VI.

peculiarly comprehensible to us our full indebtedness to Jung, who has led us out of this paranoid narrowness of generative trivialities, and has disclosed to us that life is an edifice containing numerous storeys. (Cf. Plates XVI and XVII, *The Child Within*.)

These brief indications embody all I have time to say about the polar opposites masculine-feminine. A special course of lectures would be requisite for an adequate discussion of the matter. In accordance with the principle which has guided me throughout, in accordance with my determination to give no more than pointers and stimuli, I shall turn now to consider another type of polarity, whose clear formulation is the most widely known of Jung's achievements—to the contrast between the extrovert and the introvert.

CHAPTER TWELVE

JUNG'S ANALYTICAL PSYCHOLOGY, II

IN this course of these lectures we have been guided by the notion that the development of life out of chaos, out of the *materia prima*, out of the marish, the sump, has been inseparably accompanied by the formation of contrasts, of polar opposites. As R. Wilhelm writes: "The riddle of the universe is, in its essential nature, one; but when it realises itself in the phenomenal world it is necessarily subject to the law of bipolar evolution."¹ You will think, in this connexion, of the Chinese "yin and yan"; of the Indian contrasted but united deities Shiva and Shakti; or of such reiterated natural happenings as the succession of day and night or the rise and fall of the tides; you will think of upper and lower, of right and left, of major and minor in music, or of birth and death. Turning back to polar opposites already considered, think of systole and diastole, of inspiration and expiration. Linking on to these mental and bodily modes of being, we come to realise that there is a far-reaching reabsorptive, contractive principle. One poet sings, "Seid umschlungen, Millionen" ("With one embrace I greet you, millions"—Schiller); another, "Happy he who, though without hostility, secludes himself from the world." These contradictory attitudes and moods are psychological fundamentals in the characterology of a great many persons. Of the extroverted type, of the

¹ R. Wilhelm, *Der Mensch und das Sein*, Vienna, 1931.

diastolic, the expiratory, the expansive individual, we may say that his trend is centrifugal. He lives in close touch with his fellows, lives in an objective world, is perpetually engaged in the discovery of the *tu*. It is towards the *tu* that his interest is directed; experience, knowledge, mastery of the *tu* are his pleasures and his art. A sociable being, averse from solitude, a link and a mediator, at home in every street, a busybody, "hail-fellow-well-met", "all over the shop"; ready to devote himself to every one he encounters, (as Burns might have written) "open to a' the airts"—there is indeed one thing he does not know, his own self; there is one thing of which he is incapable, a contemplation of his own depths. This introspective faculty, on the other hand, may be regarded as the primary characteristic of the introvert, whom we might symbolically describe as the systolic, the inspiratory human creature, the being of the ebb-tide. To him the other man or woman, the other thing, the object, seems strange, nay hostile. He has no positive relationship to the object. He flees from it, he dreads it, for he feels unequal to it, unable to cope with it. His life is inwardly directed; he is "delighted with his own self" (Ricarda Huch). He finds within his own self that which the contrasted type, the extrovert, seeks and finds in the concrete world without, for the introvert seeks and finds joy through immersion in himself. Thus, though doubtless on a smaller scale, to the eccentric, to the self-communing egoist, there are revealed visionary worlds full of colour and of depth, akin to those apocalyptically disclosed to the great seers and to the famous mystics of antiquity.

I fancy you must all be acquainted with these two contrasted types. It would be superfluous for me to say much

about them here, since you will find them vividly depicted in Jung's writings.¹ All I need insist on here is that you will do well to avoid valuations. You should not regard one of these types as "better" than the other. I warn you of this although (and indeed because) it is a fundamental tendency of human nature to esteem people of one's own type and to depreciate those who manifest the opposing trend. Among analysts, there are not a few who do this in the most naïve fashion! Even as many people look upon their right hand as their "good" hand, and upon their left hand as their "bad" one, so we are all prone to think our own kind, our own characterological type, our own method of functioning, as "obviously" better. This inclination is accentuated by the fact that extroversion and introversion lead to strongly contrasted types of behaviour. The tastes of introverts and extroverts, likewise, differ as much as chalk from cheese. What is full of worth and significance to the introvert, is valueless, unmeaning, and foolish to the extrovert; and conversely. The result is that the representatives of the contrasted types fail to understand one another, are at odds with one another, and are apt to despise one another. This hostility to persons of a different breed from ourselves is unworthy of civilised human beings, and reminds us of primitives who unhesitatingly regard the inhabitants of the next village as "a bad lot". Our tendency to identify ourselves with our own narrowness is a cause of many of the most difficult problems of everyday life, seeing that we have (nevertheless) also a tendency to be attracted by our opposites. "Extremes meet." This is a matter to which I have

¹ See, for instance, *Psychological Types*, 1923; also *Das Unbewusste im normalen und kranken Seelenleben*, Zurich, 1929.

already referred. Among married couples you will be extremely apt to find polar opposites linked together in wedlock. But when the first intoxication of love has evaporated, what was a charm becomes an irritant. In such cases, a spiritual understanding of the alien type and its peculiar laws will help towards harmony far better than will love. Many a conjugal union has been saved from shipwreck by the mutual understanding of two contrasted types.

But there is another respect in which the matter is of importance. Just as no one is exclusively man or exclusively woman, so no one is purely an extrovert or purely an introvert. A person is "true to type" only in respect of his or her dominant characteristics. Every extrovert has certain introverted traits, and conversely. However, just as in a man the anima, and in a woman the animus, lives in the shadows, more or less uncared for, more or less outside the realm of the conscious ego, so that its emanations can have neither the quality nor the culture nor the level of the predominant functions—so is it as regards the introverted elements of an extrovert and the extroverted elements of an introvert. They correspond, as I have hinted, to the left hand. Thus the very general animosity felt by an introvert towards extroverts and by an extrovert towards introverts is explicable as animosity for a projection of those of the individual's own characteristics which are regarded by him as inferior; and such a negational projection almost invariably gives a peculiar affective tinge to the attitude towards the contrasted type, frequently associated with a conspicuous arrogance which masks a dread of insufficiency.

I find it expedient to remind you once more of what

was said above. If an individual is to be a fully equipped human being, if he is to adjust himself properly to the two aspects of reality, it will not suffice for him to cultivate only the predominant side of his character. We must, of course, emphatically realise that during the first half of life, when the individual is mainly concerned with the conquest of the outer world, well-marked extroversion is essential ; and also that a man can only keep alive through the exercise of his primary functions, which are his tap-root, his navel-string. But it must also be remembered that in no other way than through a very gradual process of training can people safely cultivate characteristics that are opposed to their predominant ones.

The danger of a too sudden and too extreme adoption of a new mode of life can be illustrated by the following dream of an introvert. The subject was a woman of twenty-six, a student, who had become aware of the need for extroverting more effectively, and who therefore threw herself ardently into the distractions of a tour in the South which at that epoch became possible. In sharp contrast to the life she had hitherto lived, she " wallowed " (if you will pardon the phrase) in the pleasures of a smart hotel, frequenting its bar and its dance-hall. Soon, however, she began to feel uneasy, so uneasy that she shook the dust of the place off her feet. A dream she had just before the fugue was as follows. She was seated in one of the upper rooms of a lofty and well-appointed house. Through the window she had a view over a beautiful landscape. Then the house began to spin round in one direction, and the view in the opposite. For a time she found the sensation amusing, but soon she began to feel giddy and was seized with terrible anxiety. Thereupon she rushed down the

stairs and out of the house. Then she saw that it was standing upon a tap-root, which had been almost severed by the twisting movement. She had barely time to save herself by a long leap before the root broke in sunder and the house collapsed.—That is what happens to an introvert who ignores his constitutional limitations.

The opposite is equally true, and may also be illustrated by a dream. An extrovert of forty was advised to learn the art of looking within. This was what he dreamed. He entered a neglected garden, adjoining a house in which he had formerly lived, and became aware, to his astonishment, that he had never noticed the garden before. Taking spade and hoe from the tool-house, he set vigorously to work in order to put things right, digging like a navvy. But wherever he thrust in his spade, he turned up shells and hand-grenades ; not duds, but charged with high explosives ; very dangerous. He was terrified lest he should be blown to pieces, and hastened away from this perilous spot.

You see, then, that grave risks are involved in an attempt to vivify the neglected and unconscious domains of our personality, as these two dreamers had tried. The conquest of the regions which have been lying fallow must be undertaken with extreme caution. All the same, it is necessary, if we would avoid remaining one-sided. Those in whom both halves are constitutionally well-balanced, naturally equipoised, are extremely rare. Goethe may be mentioned as a signal instance ; Goethe, one of the darlings of the gods. Others have to strive hard for the attainments of what these favourites of fortune possess without effort.

Among primitives (and most of us are primitives for a

time, some of us throughout life) we find one type or other predominant. There is no supreme authority to reconcile the two contradictories in a higher synthesis. We are what we are, and the refashioning of ourselves is a slow and difficult process. Jung describes how negroes have a day-religion and a night-religion, which are irreconcilable. By day, the negro is confident that the world and life are full of sunshine and joy ; that there are no ghosts, no spooks. At night, however, he is no less certain of the contrary, for night is haunted by fiends, and the sunshiny day has been forgotten. Such is the nature of the blood-life, such is the thought of the belly-mind. There is either systole or diastole ; there is no concatenation. But in the *pneuma* we have already made acquaintance with that mysterious moment which Schlaffhorst has spoken of as the " creative pause ", that arrest of breathing after expiration and before inspiration ; the temporary cessation of the pendulum's swing ; the holy twelve nights " between the years ". We have an intimation of that higher principle which overrides and unites the polar opposites. Jung speaks of it—in contrast with the ego on the one hand and the unconscious on the other—as the " self ". The Indians term it " *purusha* ".

The demand to know and to live two conflicting aspects simultaneously—male and female ; introversion and extroversion ; or what not—is exemplified in the dream of a female analysand at a decisive moment in her development. She dreamed that a nursemaid was to bring her (the dreamer's) two children, one of them an extroverted boy and the other an introverted girl, downstairs together. The maid could not manage it. She could bring down one child or the other ; but when she tried to bring them

both at once, she always failed. The patient's condition at that time could not be more vividly symbolised. She had projected herself into this imaginary nursemaid, who was trying to do what the patient still found impossible. She could not reconcile her opposites.

In his typology, within the domain of the chief opposites, extroversion and introversion, Jung, in the further development of his outlook, has distinguished subdivisions among these polarities. He speaks of those who think rather than feel and of those who feel rather than think; and of intuitives as contrasted with perceptive. As far as my own observations go, however, it seems to me that though for the practical purposes of analysis these distinctions are of great importance, as far as theory is concerned a clear segregation of such types is far from easy and perhaps impossible, so I shall be content to refer you to Jung's *Psychological Types* and to his *Seelenprobleme der Gegenwart* (Zurich, 1931). In the last analysis, however, we are here concerned, as so often when Jung's analytical psychology is in question, with facts which cannot be theoretically taught but can only be learned by practical experience.

Another polarity in our minds requires attention. I have already explained to you that only in the crudely material sense can the individual's existence be regarded as genuinely isolated, for a considerable part of what we spoke of as his "invisible mind-body" must be regarded as part of a larger whole, as a monad, as one of the organs of a "homo major". We have seen that this (unconscious) essence of the non-ego has partly to be symbolised as a general root of our species, as a nutritive soil out of which we grow, as a huge cavernous space out of which we emerge. We may perhaps term this side of the unconscious the

"depth". From this we may distinguish the "width" or "breadth", by which I mean the organisms and phases wherein the ego is comprehended, the organisms and phases into which the individual grows in the course of development : plans, tastes, profession, creed, party, associations of all kinds.

Now, Freudian analysis is mainly concerned with the unconscious of the depth, it is "depth-psychology"; whereas Adler's individual psychology is mainly concerned with the unconscious of the breadth, it is "breadth-psychology". Yet neither of these investigators, since they are children deriving from the nineteenth century, has a direct relationship to the non-ego. Of the nutritive stratum of the primal source, Freud knows only the rationalised caricature, acquired per negationem. Adler cannot see the "homo major", the supra-personal organism of the community, the magic of the tribal fireside and threshing-floor, but only a rationally purposive union, an "inorganic organisation".

Not less than "being" rooted in the depth, is "being" embedded in the organic collectivity of the breadth, part of the inexorable law of development. But as soon as this law has been fulfilled, as soon as there have been "rendered unto Cæsar the things which are Cæsar's", a further growth becomes requisite. A complete absorption into this unconscious non-ego must be relinquished, and a distinction must anew be drawn between ego and non-ego.

The yoga of the Hindoo philosophers may be regarded as an attempt to advance beyond only-nature, and beyond absorption into earthly association, towards a true selfhood. But, in marked contrast with the apostles of western

doctrines of salvation, the yogis teach that the man who has "gone out into the jungle" (that is to say into solitude, introspection, the unconscious), and "has there found the cow" (that is to say has found his own soul), must not continue to lead the isolated life of a hermit in the wilderness, but, renewed and awakened, must return "to live among the dicers and the butchers" (that is to say, must reaccept, reaffirm, re-enter the human commonwealth).¹

Like the maternal unconscious, the social unconscious resists the cutting of the navel-string, resists the breaking-away of the creature that aspires to be reborn. Bear in mind how every estate, every profession, or what not, strives to thrust uniformity upon its members, each of whom is to be enrolled as number so-and-so in the herd—for the herd is always suspicious of the "outsider", and would gladly trample or gore him to death. This trend is not found solely in the objective, the concrete environment; it exists also within ourselves. In our own breast there is a desire for enlistment, assimilation, for being numbered and docketed as a mere functionary in an organisation. In persons whose identification with their social function has been pushed to an extreme, this reluctance to be severed from it is exceptionally plain—as, for instance, when an individual is really nothing more than "der Herr Graf", "der Herr Oberpostsekretär", or, even more indirectly, "die Frau verwitwete Sekretärsgattin". These numberless persons, who in the higher sense of the term are hardly to be termed "persons" at all, are both subjectively and

¹ Cf. Stefan Zweig's oriental apologue, *The Eyes of the Undying Brother*, in *Passion and Pain* (English translation), Chatto & Windus, London, 1924.

objectively undistinguishable in themselves, being only known by their social rôle, to which everything else has become subordinate. Jung would say that they have become identical with their "persona". For Jung (let me reiterate that I am not expounding his doctrine, but, in the main, expressing my own thoughts as fertilised by his teachings), bearing in mind the mask worn by the classical actor, the mask through which the actor merely intoned the views of the generalised and typical character he was representing, speaks of the aspects of our composite being which are fundamentally of social origin as our "persona".

[In fuller exemplification of Jung's teaching upon this matter, the translators will venture to quote from H. G. Wells' *Work, Wealth, and Happiness of Mankind*, p. 298 : "A man's guiding and satisfying idea of himself is what Jung calls his 'persona'. It is a very well-chosen term. The original meaning of persona was the mask worn by an actor in the Greek and Roman drama. It gave him 'character', it was what he thought he was. In his hand he carried his 'rotulus', his little roll on which was written the part he had to play in the story, his rôle. It was what he had to do. From the very beginnings of the human adventure and throughout the whole world to-day every human being is steering a cherished persona through the allurements, buffetings, and frustrations of life. That is 'conduct'. Every one of these busy puppets we have seen making and buying and selling the great economic spectacle we have displayed, has a persona, an idea of himself, either more or less harmonised to and accepting the rôle he has to play, or more or less in rebellion against that rôle. The continued progressive working of this con-

tinually more complicated and continually more centralised economic society of mankind is dependent upon the sustained harmony between its operations and the hundreds of millions of personas involved in them. Beneath the material processes of economics lies the social idea ; its driving force is will. The clearer the idea, the better organised the will in the personas of our species, the more hopeful and successful the working of the human ant-hill."']

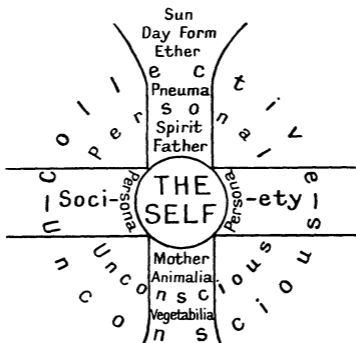
The persona, then, is a mask ; but not in the sense of a purposive deception. It expresses the rôle ; it is the figure which the man has to assume as a mind-body among a community of mind-bodies ; has to assume it whether he will or no. Primitive man is, as a rule, unconsciously identified with his persona. Those who have grown more conscious, will indue the persona in conformity with Schiller's idea of freedom, that idea according to which necessity was incorporated in free-will. But no one can repudiate this function. Wrong-headed though it may be to identify oneself with the persona wholly, unthinkingly, unquestioningly ; it is no less inept, as an everlasting protestant, to set oneself altogether apart and unceasingly to evade its claims. Acceptance of the persona is one of the laws of life, a law which no one can break without harm both to the community and to himself. The first half of life is predominantly devoted to fulfilling this law. To quote Hindoo lore once again, he who will in due time become a Brahman, must first marry a wife, acquire property, and beget a son—only then may he " go forth into the jungle ".

It is not through protest that the powerful attraction of the collective unconscious of the depths and the might of

the persona can be resisted, but only by a purposive development of the other side of our life, by the cultivation of the ego. Contraposed to the diastolic, the communal, the undifferentiated, the obscure, and the Dionysiac force that makes our part of the "we", contraposed to the primal forces of the commonwealth, is the other, the equally necessary force, systolic, differentiative, luminous, and Apollonian urge, in favour of distinctive form and clarified awareness. Its formidable radiation, its Promethean might, no man and no nation can permanently elude, as history plainly shows.

We may look back with longing to the paradisiacal life of undifferentiation, "when the lion lay down with the lamb"; with Heinse we may dream of isles of the blest; with Rousseau we may demand a "return to nature"; we may live like the modern disciples of Rousseau on Monte Verità, like the devotees of "camping", like the back-to-the-landers, and so on. To come to our own psychotherapeutic domain, we may live as do many neurotics, who have returned to or remained in their mother's womb, those who are always children, always youths or maidens, like homosexuals, the pseudologues, etc. Despite our best endeavours, the serpent will find its way into our Eden, the serpent which is not only (as we are sometimes told) an evil beast, but may wear a crown and have divine characteristics. (See Plates XVI and XXXIII.) This snake in our Eden will teach us to eat of the tree of knowledge, that we may know good from evil. No one, I believe, will ever be able to tell what sort of a spark it was and whence it came, the spark that kindled understanding and fanned the flames of a new growth. In the Rigveda we read: "Did it come from above or from below, the

radiation, the warp that runs athwart the woof of the world? Were fertilising powers or energies of growth at work? Was it an elemental surging-up from beneath, or a vital force descending from above? Perhaps not even He knows who surveys our world from on high."



Influenced by the mythology and psychology of an oriental people, fundamentally unakin to our western minds, we have always been inclined to regard this first step towards individuation, this eating of the tree of knowledge, from one side only, depicting it as the introduction of evil into the world. It is time that we should begin to think for our-

selves, that we should learn to take a more comprehensive view. "There is nothing either good or bad, but thinking makes it so." Ethnological psychology enables us to become acquainted with the highly extolled condition of primitives who live a comparatively unconscious and collective, participative life. Now the first thing which strikes us is that these "untutored" folk, supposedly so happy, are in a state of unceasing anxiety. They are afraid both by day and by night, are afraid of anything and everything. Nine-tenths of their thoughts and activities are devoted to trying to safeguard themselves against imaginary dangers. Perhaps I say too much when I say "imaginary". Let us leave open the question whether these "magical" menaces which they dread exist (as we Europeans naturally assume) only in their imagination, or whether "savages" are right in supposing themselves continually under threat of being unfavourably influenced by unseen powers. This much, at any rate, is a fact, that they believe themselves unable or almost unable to safeguard their egos, which are but monads in a communal system. That is the very reason why they are so much afraid, because their pitiful ego has been swallowed by the earth and its daimonism, by the sorcery of the clan. As compared with this, concrete dangers are a trifle. But man loses this anxiety when he passes out of the primitive condition of undifferentiation. However much, with good reason, we may criticise Christianity and civilisation and individualisation, however much we may negate many of the alleged benefits these have brought in their train, it is undeniable that we owe to them one enormous blessing, precisely that they have made man an individual, that they have made him aware of himself.

Doubtless we poor mortals must voyage ever between Scylla and Charybdis. Man is nailed to the cross betwixt opposites. He must exchange the anxiety he has been able to rid himself of for a new trouble, the guilt complex, the sense of sin. All severance, whether from the unconscious maternal womb or from the barely conscious herd-nature of society, is a second, an inward birth, which inevitably enmeshes man in the trammels of fate and overwhelms him with the sense of a lost innocence. To express the matter in mythological terms, the unconscious, collectively identified, human being, is perpetually endeavouring to devour the dragon, the beast of the earth and of the abyss. That is why the folk-consciousness, which sees as in a glass darkly (introspectively), contemplates the figure of the hero as one able to avert ill, as one whom the blood of his divine father has made great enough, valiant enough, transcendent enough, to vanquish the greedy monster. But every national myth typifies the danger of such venturesomeness, the risk involved in marching towards the light, in becoming conscious. Siegfried is slain by Hagen, as Baldur by Loki. Man does not easily escape from the darkness. Prometheus, who stole fire from heaven, was chained to the rock ; and the eagle, the bird-embodiment of the fiery spirit of God, devoured his liver unceasingly—the liver, which is the organ of the earthly-unconscious life, the organ of the "magical" belly-thought. Such destinies are symbolical. To desire the exalted, the light, too much or exclusively, signifies to become drunken with the spirit, to lose touch with the earth, the depths, the root. That is why only Hercules the demigod can bring deliverance ; Hercules the eternal symbol of human striving, of an unwearied struggle for transformation, illumination, immortality. With the

blood of earth coursing through his veins, and yet never its thrall; unaffrighted and indefatigable amid all his troubles and throughout all his labours; at the last slain by the blood of the half-beast, the centaur Nessus—to him in the end, after his death, comes salvation, for Zeus, amid peals of thunder, carries him from the funera pyre to Olympus, where he is made an immortal. So, in like manner, in the German myth, does deliverance come to Parsifal, after he has found his half-brother Feirefiz. . . .

As you see, once more I am talking in metaphors. I do not know how otherwise I could attempt to tell you of the mysterious ways in which struggling man breaks away from his unconscious—from his earthly and impulsive nature and from the collective beast. Out of the cleavage in his own nature, and out of an ego which is of little or no account, there emerges, if he will but fight consciously and boldly, something new. Jung terms it the "self". In the dreams that concern the struggle for the new Adam, a new being is apt to be represented as the Christ—not the historical Christ of the churches, but the inward Saviour, who reappears in the pentecostal miracle and inaugurates the "third realm".

Something more than the close of our allotted time has brought us to the end of our theme. Inasmuch as Jung's analytical psychology has delivered us from the sick-room and has led us into touch with the general problems of mental being, mental becoming, and mental transformation, we have reached our goal. Practice will often compel the modern psychotherapist to overstep this limit. The psychiatrist, nowadays, has largely been constrained to replace the clergyman—though not impelled to do this by

his own will or by presumptuousness. Willy-nilly, analytical psychology has become a spiritual movement. I must be content, in these lectures, in this book, to have led you to the threshold of that revelation.

EXPLANATION OF THE PLATES

EXPLANATION OF THE PLATES

THE thirty-seven plates which follow ¹ are accurate reproductions of pictures drawn by the subjects' unconscious. They originated in various ways. Some of them represent dreams or visions. In other instances, the sketch was made in a sort of semi-trance, while the patient's attention was withdrawn from the objective world. This trance varied in depth. Somnambulism, in which one may speak of "automatic drawing" analogous to the "automatic writing" of a hand which is anæsthetic and entirely detached from the consciousness of the subject, is not essential to the execution of these designs by the unconscious. Often enough, instructive pictures are obtained when the subject's attention is simply in abeyance or when his alert consciousness is distracted from the making of the picture. The draughtsman does not reproduce on paper an image which is fully present to his waking intelligence, but gives his hand "free rein". It seems to him as if the stimulus came, not from his "ego", but from the paper, the pencil, the paint-brush. We often find that the author of the sketch does not himself understand the significance of the lines, the colours, the figures, until, through joint investigation with the analyst, this significance has been evoked from the unconscious. Automatic or quasi-automatic drawing as a supplementary method of analysis was introduced by C. G. Jung ten years ago, but was first made widely known to psychologists in 1929 when he read a paper on the topic at the Fourth International Congress of Psychotherapeutists.²

¹ I have to thank Dr. K. Bögler for Plates I to XIII.

² See Heyer, *Clinical Analysis of Sketches made by Analysands*, Report of the Fourth International Congress of Psychotherapeutists held at Nauheim in 1929, published by W. Cimbäl, Leipzig, 1929.—See also L. Paneth, *Form und Farbe in der Psychoanalyse*, "Nervenarzt", second

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I do not propose to give a detailed account of the method and its results. My only aim has been to choose such pictures as may throw light upon the ideas unfolded in these lectures and capable of being explained briefly. For that reason, extremely symbolical and complicated drawings have been rejected. It was also impossible to reproduce three-dimensional structures—images moulded in plasticine or clay—which many analysts prefer to drawings and paintings. I am sorry, too, that I have not been able to reproduce the paintings in colour. Not that this is to be regretted upon æsthetic grounds, since the colouring was usually crude and inartistic; but of course colour is a mode of psychological expression just as much as line and form.

PLATES I AND II

are reproductions of drawings made by a man, an artist by profession, in the middle twenties. An introvert, devoid of contacts, burdened by feelings of insufficiency. Homosexual inclinations as expression of his imperfect development (narcissistic stage), of the feminine side of his nature—a side which has been neither overcome nor cultivated, but simply repressed. Has a marked fixation on the mother. Is one of those who are still prisoned in the mother's womb. In Plate I (the lower of the two) we see him as a tiny creature, deep in the earth, surrounded only by a faint glimmer of light, that of the dawning day, that of his own birth. Rampant over the surface of the earth strides victoriously the dragon, the collective earth-beast. In Plate II (the upper one) from a drawing made on the same occasion, the wolf, familiar to us in fairy-tales, which has the same significance as the dragon. The beast's open mouth has the shape of the uterine cavity, into which the nocturnal and earthly beast is sucking back the embryo. Its sharp teeth will defend the latter against any onslaught from the outer world. The half-formed being will be perfectly safe under the

year of issue, Heft VI, p. 326.—Paneth took up this method later than Jung but independently, and worked the new mine along similar lines. His attitude as regards the interpretation of the pictures and in respect of the study of the subjects' psychological happenings is more superficial than that of Jung.





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protection of the great maternal animal. But this latter can also use its teeth to bite the little one should any attempt be made to escape from the matriarchal cavity. Thus the picture indicates a dread of the feminine, of the maternal principle, with its power to suck back into itself the new life it has conceived !

PLATES III AND IV,

by the same analysand, symbolise the other principle, the paternal and solar principle. In the original, the huge figure of Chronos was painted bright red. He threatens his son, who can have no chance of coping with this monstrous father. The giant's left foot is lifted to stamp the tiny offspring flat. In the other plate (right-hand) you have the giant in pursuit, his mouth menacingly opened.

PLATES V to XIII

are by the same analysand. They are 9 out of a series of 24 pictures made with coloured chalks. They were drawn several weeks later than Plates I to IV. In the interim the patient had learned to let his fantasies take their own course, and these fantasies were predominantly visual. The whole series was produced in the course of a few days. The sketches represent his vision from moment to moment. A ray, tinted blue and shaped like a sword, encounters in the water a boat, tinted red, and called by the patient an "archaic ship". The moment of procreation is indicated, the new being is pale, soft, blind, shadowy (V). The archaic boat and part of the blue ray sink to the bottom (VI) ; but some strands of red in the colouring of the fish symbolise the maternal component, and the part of the sword-ray which transfixes the fish symbolises the paternal component. Out of the paternal component grow (VII) the fins, the instruments of motility, and a commencing intellectual sphere which begins to envelop the head.

With a forcible and painful twist, the fish is looking round towards the vanishing remnant of the maternal primitive being (right lower part of the picture), towards the lost paradise of the unborn. The blue principle continues to increase, though it becomes rigid, and although the head is bent sharply downwards

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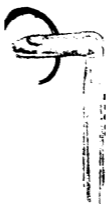
(VIII); and a further development of the same trend is seen in the next figure (IX). Here we see the human entelechy (five-fold) at work. By degrees the creature laboriously and awkwardly stands up, becoming half a bird and half a mammal (X). The more the still stiff extremities (always drawn in blue crayon) become (in XI and XII) functionally useful limbs, the more conspicuous is the red of the feminine component in the body and especially in the mouth of the creature. At length an independent becoming has been achieved (XIII). The feminine quadrangle is formed out of legs, belly, and ground; and the masculine triangle out of back, neck, head, and tail. The being thus constituted stands sturdily, proudly, and piously, facing the sun, whose different cycles, drawn in blue, red, and yellow, shelter the higher, supra-personal powers, which, as eternal principles, hold sway above as well as within all individual existence.

PLATE XIV.

Drawing made by an elderly lady, suffering from serious depression because, after fulfilling all her duties as wife and mother, she had found it impossible to discover a further significance in life. She feels it incumbent upon her to give birth to her "inner child". This still slumbers deep within her, in the earth. The sacrificial altar indicates that, in order to give birth to the inner child, she will have to make immense sacrifices—until the bird and the lizard can meet in the fire of the alchemical transformation, in "die and become". Not until these opposites have been successfully united, and not until above them the third, the conjunctive element (the divine eye, true cognition) has appeared, will the trees of life (to right and to left) bear fresh leaves.

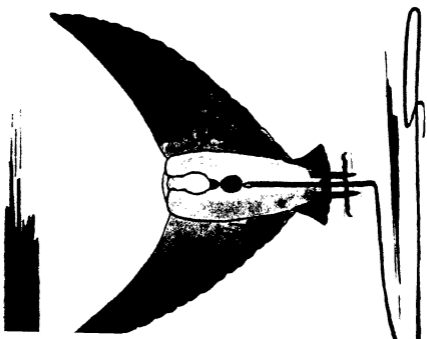
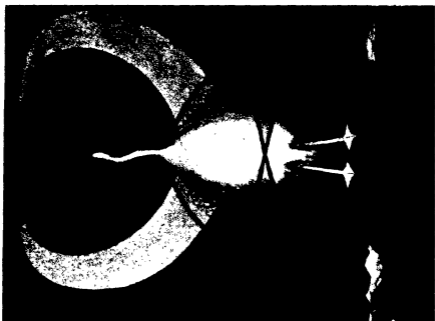
PLATE XV.

Picture drawn by a man of forty who, after a life essentially extroverted, had introspection forced upon him. Out of the (red) earth-fire there grows a (red) phallus with a silvery core. This, surrounded by a (silvery) moon, symbolises the growing inner world, which is filled with a feminine content (silver). Silver as a lunar characteristic is at the same time a symbol of unconscious-



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ness, of intuition. The dark clouds, nocturnal clouds, show that the whole process runs its course under the protective darkness of the night (within, below, unconscious). The gold ring, a symbol of that which unites the opposites, looms high above.

PLATES XVI AND XVII,

by the lady who drew Plate XIV. In the roots of the tree of life, here a Christmas-tree, we see the new human being. It is the winter solstice, both the "Holy" and the "Unholy", the angel from the sunny heights and the serpent from the depths, must bless the awakening of the inner Saviour (XVI). In the conscious, the analysand was far from being aware that both of these were indispensable. In her intelligence she held that the serpent was evil and to be shunned, and that only the angel was desirable. She was amazed to find, when she had pictured her unconscious fantasy, that the serpent as well as the angel had a halo and a crown. Plate XVII discloses to the analysand what must be her correct attitude towards the new being. This picture, likewise, was incomprehensible to her waking intelligence. She entertained the widely diffused opinion that man can only advance by unceasing endeavour and activity. It was a new idea to her that he can be indulgent to himself, to the "Holy Child" within himself.

PLATES XVIII AND XIX

show once more the encounter of the two opposed principles of bird and serpent. In Plate XVIII we see a (golden) egg, upborne between the two symbolical creatures; the egg itself being the primal symbol of new life. Plate XIX was drawn several months later. In the background (below) we see a mountain landscape at sunrise. The crescent lunar wings of the (silver-white) bird show that the process of internal development has considerably advanced, but that it is still going on mainly "in the dark". In its lower convolutions the serpent (doubled, as so often) forms the figure 8 (which is here the sign of infinity) and, above, its coils are heart-shaped. The analysand, the man who drew Plate XV, must now learn how to lift his internal illumination (the egg, with radia-

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tions) out of this envelopment with the blood-life (the impulses) and the earth-life (the serpent) and out of the unconscious (night, the crescent-lunar wings). The picture shows much internal wealth, which has, however, to be acquired, elaborated, and consciously recognised as a summons, if it is to signify anything more than a talent which carries with it no obligations.

PLATE XX.

Kindred psychological situation in a lady in her early thirties. An introverted sensitive, she is, in the unconscious, earth-bound. She is androgynous. She has no mouth (no speech-consciousness). The dove of the Holy Spirit hovers, indeed, above her head, but she is still undifferentiated from plant and animal. Inhibited expression and marked isolation are plainly disclosed by this drawing.

PLATE XXI.

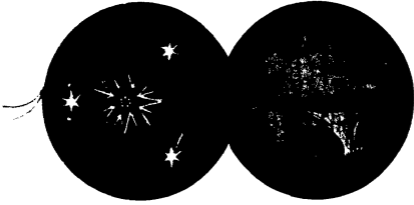
Woman of forty. Introvert. Thoughtful and sensitive type. Among the symbolical animals in this drawing, there is no warm-blooded creature. She draws "cold-blooded" animals which are symbolical of her life-cycles—the infragenital, the earthly-enteric (fish and lizard). The pneumatic principle (the bird) is also strongly marked in her character; but she has no "blood". The spheres of impulse and passion have, in this analysand, been incessantly repressed in favour of those of the intellect and the understanding. The fish, which has some resemblance to a dolphin (a mammal), may convey hints at the repressed dispositions.—Depressive state and various organic disturbances gave vent to the emotional life which had been thrust down into the unconscious.

PLATE XXII.

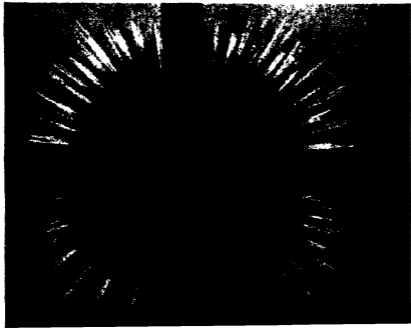
In two intersecting spheres we see the two lower life-cycles (fish and serpent) and the two upper life-cycles (bird and star). All is, however, still under the dominion of the "unconscious" moon.—Drawing by a man of about forty, who cannot find "his form of self-expression".



XX EARTH-BOUND

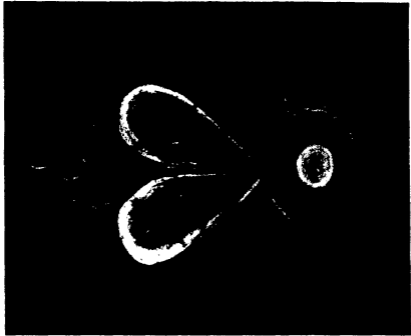


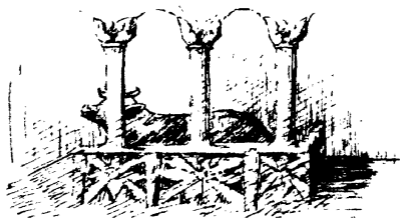
XXI and XXII LIFE-SPHERES



XXIII CROSS AND SUN

NAWAB SALAR JUNG BAHADUR. XXIV DEATH BY FIRE





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PLATES XXIII AND XXIV

by the same elderly woman, a sufferer from severe depressive states, who drew Plate XIV. Her Protestant and puritanical outlook is symbolised by the greyish-black cross, behind which there is seen a fiery sun—coloured in the original (left-hand picture). Subsequently (right-hand picture) we see in the glow of her heart, of her feelings, illuminated by the sun, also burning a triangle, which for her was a symbol of her harsh and strict principles.

PLATE XXV

was also the drawing of a depressive. Through the window we see in the open a tree round which numerous birds are flying. To this analysand apply Rilke's lines :

Through all being extends the one space,
The space of the inner world. Birds fly tranquilly
Through us. Since I would fain grow,
I look out—and the tree grows within me.

PLATE XXVI.

Drawn by an elderly lady to represent a vision which came to her during a relaxation exercise. It conveyed no meaning to her conscious mind. In a subsequent relaxation exercise, however, the explanation came to her in the following verses :

Slender pillars, spans of arches,
With capitals, beautifully formed,
Artistic Renaissance work,
Full of charm, it radiates happiness.
Roughly there rises out of it a back ;
An ox is standing there ;
A working beast, fine and strong,
It signifies my evil fate.

This drawing symbolised very accurately her psychological situation. She had thought it her duty to suppress a strongly artistic temperament and to devote herself to what she felt to be the increasingly dull duties of a housewife. Hence arose internal unrest, growing ever stronger, accompanied by depressive states, and a sense that life had no meaning. The symptom which ultimately

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made her apply for treatment was of a very peculiar kind, and shows with exceptional vividness how impossible it is to interpret symptoms in accordance with any rigid system. Although she was in the hands of an excellent dentist, she found it impossible to wear a denture. Whenever she tried to do so, her tongue became intolerably sore. Since examination of the denture showed that there was absolutely no technical defect, it was obvious that the reaction of the tongue to the insertion of a denture might be interpreted as a protest against "growing old". But the interpretation would have been unsound. Analysis showed that the "id" was in search of more genuine and appropriate expression than it secured; that it was protesting against mechanical coercion of the artistic temperament and the constraint imposed by household duties; and that the denture against which the protest was made was, so to say, a symbol of the analysand's conscious ego which imposed constraint upon the id.

PLATES XXVII AND XXVIII.

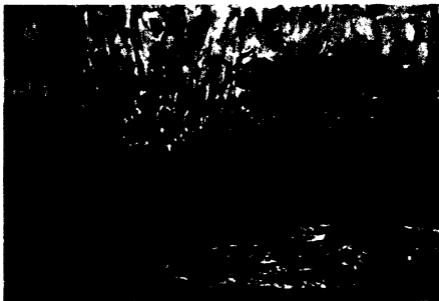
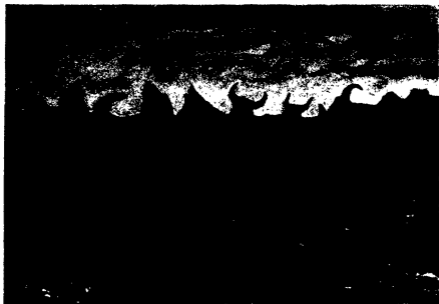
Women whose conduct is ruled by the "conventions" are extremely apt to draw such pictures as these. Conventions are pseudo-ideas, are the expression of traditional experiences and traditional regulations instead of personal views. Plate XXVII symbolises exceedingly well the familiar malevolence of this convention-fiend. (Right-hand figure). The analysand believes herself to be an extremely kind, gentle, and broad-minded person. Plate XXVIII (left-hand figure), an imaginary bird having some of the characteristics of a peacock, and drawn in brilliant colours, discloses the vanity and self-satisfaction of the draughtsman, who is ultra-orthodox in his views and therefore believes himself to be an object of general admiration.

PLATES XXIX AND XXX,

drawn by a schizoid civil servant, about forty years of age. His views in politics, religion, etc., are extremely rigid. A man of honour. No contacts. The attempt to analyse him was frustrated by his invincible dread of having his depths sounded. That will be easily understood when you study Plate XXIX, a tranquil façade



XXVII and XXVIII THE ANIMUS SELF-DEPICTED



XXIX and XXX
THE TRANQUIL FAÇADE OF A SCHIZOID AND WHAT IT HIDES

EXPLANATION OF THE PLATES

which forbids a view of anything that may lie behind, and contrast it with what is hidden thereby (Plate XXX). A formidable eruption is throwing volcanic matter out of the interior of the earth. This is one of the cases in which any excess of urgency on the part of the analyst would transform the "repressed" depths into an exploding mine. The surface of such natures is needed as a protection against the interior, which their ego is often incompetent to control. "*Quieta non movere!*"

PLATES XXXI AND XXXII.

An intuitive introvert of forty, who, in defiance of her constitutional type, had lived a life directed almost entirely outward. Her environment was what is called intellectual and æsthetic; she was cultured in a superficial sense; and she had given her best attention to performing the practical duties involved in the upbringing of a large family. At the approach of the change of life her problems became acute in the form of a neurosis which sometimes threatened to become a psychosis. The neglected inner worlds of the depths began to demand their rights, and manifested themselves in archetypal forms. In such instances, when the world of inward figures and voices is threatening to sweep away with a violent rush the hitherto manifest ego, which is utterly alien to the depths, a pictured representation of these depths may be the only possible safety-valve. Often, however, the conscious is unable to maintain a reasonable poise, with the result that, if continued repression should prove impossible, it will, being ill-adapted and unexperienced, lapse into an overpowering conviction of inferiority. In many such cases the internal configurations are projected and concretised. Thus the analysand now in question, when there cropped up in her imaginings a boy whom she regarded as extremely fascinating (a figure pointing out to her a contact with the unconscious), would wander through the streets by night for hours, in search of him! Sometimes the inner voice may find expression by being assigned to another (not infrequently the analyst), to whom "magical" influences may be ascribed. (One form of the famous "transference".) Furthermore, the army of "occultists" is enabled to give its "revelations" about

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the existence, the modes, and the institutions of "suprasensual worlds" because of the frequency of such spiritual situations. Modern man is so credulous of the object, he has usually sent his mind wandering so far astray among outward things, that whenever he encounters an intimation of an unknown inner world he is impelled to imagine that the object of his inward contemplation cannot be within but must be discovered without. Either he supposes that his mind must have contemplated during some previous "astral state" the landscapes that now appear to him in dreams, in a sort of free travel to unvisited parts of the world; or else that these landscapes exist, not on our planet, but somewhere else in space, in Mars or in some yet more distant star. Somewhere it must be genuinely objective, thoroughly concrete, and capable of being photographed! Connoisseurs of "other worlds than ours" are unperturbed by the knowledge that these inward pictures are not pictures of outward objects like the views seen on picture-postcards, but that they afford imaginary glimpses into the abysses of the mind. The "object-fanatic" knows in a sense that this is true, but he continues to objectify. Anyhow, this analysand was at first able to disclose her internal condition in no other way than by her drawings. (She had never before drawn, but ability to draw is of no moment as far as the unconscious is concerned. Just as every one is really capable of some form of musical expression, so every one can draw after a fashion when self-expression is requisite. Technique and the like are only needed for the depicting of objects. As far as the inner world is concerned it is otherwise.) In my opinion Plates XXXI and XXXII can only be interpreted with the aid of Chinese symbolism. I will not venture to say whether that depends upon the fact that the analysand is an oriental. Plate XXXI corresponds closely to the emblem Pi in the famous *I Ching*¹ or *Book of Changes*, penned in China about 1000 B.C. Wilhelm's commentary upon it runs as follows: "Stagnation. The heavens draw themselves farther and farther away; the earth beneath

¹ I. Ging, *Das Buch der Wandlungen*, translated into German and explained by R. Wilhelm, Vienna, 1924.



sinks deeper into the depths. The creative signs are out of touch. It is the epoch of stagnation and decay. . . . The season when the year has passed its climax, and when the autumn fadings are at hand." In *I Ching* the three thick straight lines denote the heavens, light; the three somewhat narrower and fainter sinuous bands, represented here as serpents, denote the earth, darkness. In this case there was a "disastrous cleavage" between the two worlds (Wilhelm), whereby the unity of the personality was in danger of being rent in sunder. For, over and above the before-mentioned intellectualism and æstheticism of the patient, the situation was complicated by the fact that, as soon as her inner life began to put forward its claims, she directed herself, as prescribed by our western conventions, one-sidedly towards the light, the upper world, the noble, and the good. In this yearning, which gradually became more and more passionate, she forgot and neglected the fact that one cannot and may not one-sidedly turn towards the light without simultaneously wanting and grasping at the dark. While she was fanatically aspiring towards this light-filled upper world (conceived in its Christian form), the other hemisphere, that of the dark, the earthly, the impulsive, remained unconscious and chaotic; remained, therefore, primitive and destructive (the serpentine symbolism of the sign of the earth). Only the meditating figure in the middle of the picture (that is to say concentrated effort and immersion) can overcome this cleavage between the "base" and the "noble".—A comparison of Plate XXXII, drawn several months later, with Plate XXXI shows that this development had, to a large extent, been achieved. The patient had learned how to look within (see the head in the middle of the picture). The sign for heaven no longer consists of the three abstract bands, but has come to life as a dragon (for the Chinese a symbol of the sun), and has drawn nearer to earth. Beneath the meditative head is depicted a saucer out of which is growing a golden flower, upward amid thin tongues of flame; the earth is beginning to bear fruit.—It may be as well to insist that such a transformation as is shown by these two pictures has not necessarily become a firm acquisition of the whole personality. All that we can say as yet is that in the world of the unconscious

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important changes are taking place, but that a good deal of hard work will be needed before these changes will become part of conscious reality.

PLATE XXXIII.

In this picture we see the dream of a woman of thirty-five who found it difficult "to let herself go", to trust herself to the unconscious, and to be passive. A Hindoo ideal acquired in early youth, a conventional British education, in conjunction with a strong self-assertive impulse, had estranged her from the "id", from the feminine hemisphere of her being. Here is her own description of her dream: "I fell asleep and dreamed that I was examining a neglected plant to see whether its roots were dead. Countless earthworms emerged from the earth in the flower-pot. Beneath them all was a small yellow snake, of which I was terribly afraid, so that I shrank back. It crawled over the upper edge of the flower-pot, and, as it approached me, grew larger and larger, until it was perhaps two yards in length. The larger it grew, the less afraid of it was I; and when I saw that it was wearing a crown upon its head, I made obeisance before it. As I did so, I fell upon a sofa. I heard it speak to me in a woman's voice, saying: 'Now I must put you to sleep.' After an attempted protest, I fell asleep, my sleep being peculiarly sound and refreshing." The patient went on: "The dream was so impressive that I felt compelled to make a drawing of it, thanks to which it would stay by me. I found that the painting of this picture, and still more the subsequent contemplation of it, made the nature of the snake very vivid to me within. As time passed I came to understand, to feel, what the snake signified, to feel it directly within myself."—This case shows how valuable may be the painting of pictures of the unconscious.

PLATE XXXIV.

This picture shows a vision experienced by the same analysand. She said she had a beatific feeling that she was being borne upwards into the heights by a powerful being.—The eagle, the bird of Zeus, is well known as symbol of the spiritual, the virile, the





XXXV INWARD ILLUMINATION



XXXVI THE SACRIFICE TO MITHRA

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divine. (Think of the myth of the Eagle and Ganymede.) Here we have the converse of the experience with the snake. Note that the uplifting is unconscious, that the experience is passive. Consider, also, the childlike, timid nestling of the woman in an almost embryonic attitude between the (maternal) wings of the eagle. Spiritual life and consciousness are only heralded here, but not yet realised. The reader will not overlook that the conjuncture of eagle and snake gives us as a "plumed serpent", an emblem which is of great significance in D. H. Lawrence's book (*The Plumed Serpent*, 1926).

PLATE XXXV.

This picture, drawn (not by chance one may suppose) at Whitsuntide, discloses the inward illumination of the draughtsman whose vital stream suffuses him from beneath to the summit. The six stages of these illuminations remind us of the six chakras of yoga.—A typical picture of the second half of life.

PLATE XXXVI.

Picture of a vision having a collective character. We might call it the depiction of a sublimated sacrifice to Mithra.¹ The bull, symbolic of earthly impulses and youthful passions (much as Taurus symbolises them in astrology), is sucking the being of the depths (the sea, the fishes in it, etc.) into itself. This bull, corresponding to what in the main text we have called "the blood cycle"—is, like all that belongs to the animal sphere, unconscious, and may easily become a source of disturbance. (Think of the forces that belong to the blood cycle and to the bull-sphere; of sex, politics, and war; all of them blind expressions of the will-to power). We Germans are especially prone to let such impulses run away with us. (Think of Nietzsche's "blond beast", of the "furor teutonicus", etc.) The bull-nature must be counteracted by a principle that is more akin to the light. In the worship of Mithra (a religion which developed on parallel lines with early Christianity) the Sun God demands from Mithra, who is his friend, the immense sacrifice that he (Mithra) shall offer up the

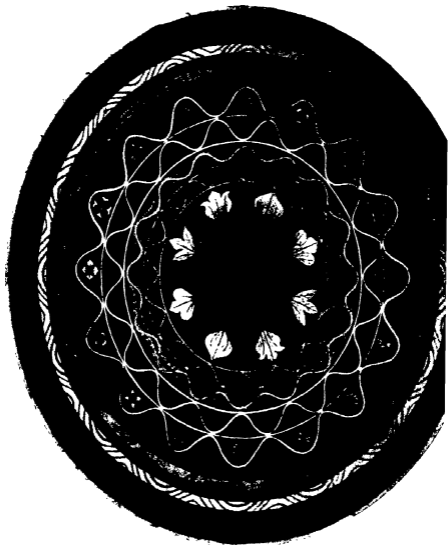
¹ Cf. Cumont, *Die Mysterien des Mithra*, Teubner, 1923.

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bull that he loves before all things. Here we must understand sacrifice in its true sense. To sacrifice does not mean to slay or to destroy, but to transform. A sacrifice is an alchemical process, which in every life must perpetually be renewed. All the fruits of the field grow out of the earth that has been fertilised by the blood flowing from Mithra's heart. First life becomes something more than mere nature, being also art, being also cultivation. To speak metaphorically, in the style of the earlier text, it is now that the twin upper spheres, the pneumatic-spiritual, are born (the tree and the bird). You may be inclined to ask yourself, in contemplating this picture, whether the sacrifice to Mithra has as yet been completed, for you will note that what grows out of the bull's back is not wheat but a tree. The crescent-moon disposition of the beast's horns likewise suggests that the suppressed depth has not yet been brought fully into consciousness.—The foregoing supposition was confirmed by a subsequent experience with the same analysand. In her depiction of the original vision, the horns of the bull were tinted silver (lunar-unconscious). When, a year and a half later, the picture was copied for reproduction in the present work, the silver tint was replaced by the natural colour of a bull's horns. Here we have a most instructive experience. No one is able, without overcoming considerable internal resistances, to copy such a picture accurately after a considerable time has elapsed. The interim development of the inner life imperiously demands fresh expression. It is, therefore, sometimes an excellent thing to have an earlier image called up once more in the memory. The variations you will find in it give plain indication as to the psychological changes that have been going on.

PLATE XXXVII.

A so-called mandala. Unfortunately the black-and-white reproduction fails in many respects to show the extreme beauty of the coloured original. Besides, the animals and the symbols do not stand out clearly in the dark field.—I have of set purpose introduced only one mandala among these pictures drawn by the unconscious. The publication of numerous mandalas in Wilhelm



XXXVII MANDALA

NAWAB SALAR JUNG BAHADUR.

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and Jung's book, *Das Geheimnis der goldenen Blüte*, would seem to have made many readers suppose that the most important thing, in producing pictures of the working of the unconscious mind, is to obtain such a mandala. That is far from being the view of C. J. Jung, to whose genius we are indebted for the method of free drawing in analysis as a supplement to free association; and the peculiar form of the mandala is certainly not the only one in which the unconscious mind pictures its workings.¹—This picture, which measures nearly thirty inches in diameter, took several months to complete. The draughtswoman began on a small piece of paper with the part bearing a cross. Then she found a need for expansion of the design, and added two more cycles. So it went on, the paper being progressively enlarged, until the dynamic core was counterpoised by the enlarged periphery. We often witness such a spontaneous growth of these pictures.

¹ Still, a number of mandala elements will be found in several of the other plates (among the central ones, the egg, the sun, the earth, the stars, the eye of God, etc.; among the peripheral ones, animals, flames, etc.).

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